

A CHRONICLE OF
TWO HUNDRED YEARS
of
St. John's Church

Compiled by
H. Nelson Stiles

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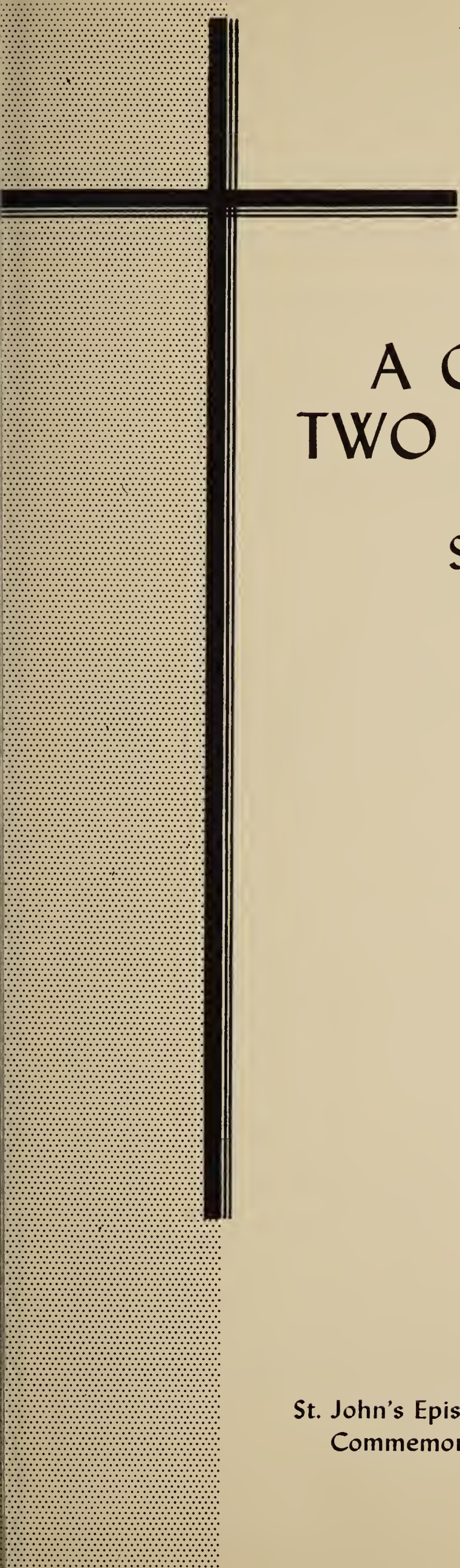
A chronicle of two hundred
years of St. John's Church

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A CHRONICLE OF TWO HUNDRED YEARS of St. John's Church

Compiled by
H. Nelson Stiles

Published by
St. John's Episcopal Church, North Haven, Connecticut
Commemorating the two hundredth Anniversary
April 24, 1959

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DEDICATION

This book is respectfully and gratefully dedicated to the men whose faith conceived and brought into being St. John's Paris; and to the men, women, and children, who have, under God's guidance, maintained this parish for two hundred years.

FOREWORD

Every undertaking, whether begun long ago or recently, can be truly understood only as we are able to know its beginnings, its development and its growth. Only by knowing the background, by trying to understand the course of its history, be it a short history or a very long one, can we know really where we are at this moment and where we may go, and ought to go from here. History is of immense value and interest, not as a place in which to dwell, but as a road that has led to this present place but does not stop here. It leads on into the future – beyond the horizon which we now see. As we can look back over the road that has been traveled and by which through God's good grace we have been led to this point, so we are assured that also by God's good grace we shall move on and forward beyond the present horizon into the future in which the road will continue to open to us.

It is with this thought in mind that I commend to your interest and study, this very excellent little volume.

This seems also an appropriate place to express the very great appreciation of all of us in St. John's Parish for the fine and important work of H. Nelson Stiles, the author of this book, to Mrs. Polly Mansfield Earle for her help and collaboration, to Mrs. Constance Dayton for her line drawings, and to Miss Mabel Ives who typed the manuscript.

Joseph T. Urban
Rector of St. John's

Easter, 1959



1718-1759

When the Reverend James Wetmore of Northfield, Massachusetts accepted a call to the newly formed Congregational Parish of North Haven in 1718, there was little indication that the studious theologian would become the source and center of a religious rift that would eventually result in his resignation and the founding of an Episcopal Parish in North Haven, destined to be the first in the New Haven Colony.

Originally an outgrowth of New Haven Colony, North Haven in 1716 petitioned the General Assembly for separation. The isolated homes of the adventurous early settlers who ventured from New Haven seeking more land and more room in the wilderness of the fertile Quinnipiac Valley had already begun to increase. The devout colonists whose home places clustered together throughout the valley made the weekly sabbath trip to New Haven to worship, often under hardship circumstances. Men, women and children frequently made the long trip on foot when other transportation was not available, returning exhausted from the journey. In 1716, when permission was granted by the Assembly, a new Congregational Parish was formed, then known as North Parish, later North Haven. The society formed was called the First Ecclesiastical Society and it was here that the Reverend Wetmore came two years later.

There was no church building and services were held in the homes of parishioners but particularly often in the home of Ebenezer Blakeslee. When the first pastor arrived the church building was only a frame. It was not

completed for several years and in the meantime services continued to be conducted in members' homes. The probable date of completion was 1722.

North Haven at this time was no different from other typical New England towns settled by deeply religious people whose antagonism and resentment against the Church of England, which they had so lately left behind, was still very much alive. It was therefore a great shock to the members of his church when the Reverend Mr. Wetmore showed definite leanings toward the Episcopal Church. It was not long after his installation in 1718 that the scholarly minister joined with a group of clergymen from surrounding towns who met at Yale College to study and discuss English books of theology.

For four years his interest continued to mount as he read and studied the beliefs of the Church of England and the Episcopacy, soon to become a source of dissension among his parishioners. The climax came when the Reverend Wetmore and his six fellow students signed a document which included this statement: "some of us doubt the validity, and the rest are more fully persuaded of the invalidity, of the Presbyterian ordination, in opposition to the Episcopal." This was shocking to a large number of the North Haven minister's parishioners and evoked a written protest. The protest was worded in such a way that it amounted to a request for his resignation. Moreover at the annual parish meeting, a few weeks later, it was voted "to call a civic council of ministers and messengers to hear, consider and determine the differences between our pastor and ourselves." Whatever action was taken by the council, we assume that Mr. Wetmore was no longer serving as pastor.

We find record of a special meeting held on January 16, 1723 and the following "Agreed on by ye society that they are willing Mr. James Wetmore their late pastor, leave them upon these terms: etc.." These terms were evidently not entirely satisfactory, as the final financial arrangements were not completed until December 1723.

When Mr. Wetmore left the First Ecclesiastical Society, several families also withdrew, how many and which

does not seem to be recorded. It is certain that Ebenezer Blakeslee's was one of them, for it was at his house that the first Church of England services were held. A short time later we find the families of Thomas Ives, Simon Tuttle, Nathaniel Tuttle, Samuel Brockett and Lawrence C. Clenton (Clinton) associated with the Episcopal movement.

Mr. Wetmore did not stay long in the area, and, with some of his associates, sailed for England in search of Episcopal ordination. Ordained he returned to the colonies, but not to North Haven, the scene of bitter action. He went to New York and then to a parish in Rye, where he served until his death.

We have dealt with Mr. Wetmore quite extensively for it is doubtful that, had he not taken his firm stand, the division and newly established 'temporary society' would have come about so swiftly.

There is no actual record of the formation of a parish or the election of any officers; however to quote from one historian, "In 1723, at Mr. Blakeslee's fireplace, a small temporary society was formed in sympathy with the Church of England."

To quote further: "At this time there was but one Church of England clergyman in the colony, and there was not even one 'Church House'. The first 'Church House' opened for worship was Christ Church, Stratford, Connecticut, Christmas day 1724." There was no place in the New Haven Colony to which the North Haven group could turn for support, advice, or encouragement. Well founded tradition informs us that this group continued to hold services conducted by laymen, that their numbers slowly increased, and that sympathizers from Wallingford and Northford showed increasing interest.

This growing interest led eventually to a meeting at the home of Thomas Ives. At this meeting the decision was made to establish a Union Church. On Easter Monday (March 21st 1740) a second meeting was held, again at the home of Thomas Ives, and the Union Parish was a reality. The officers chosen were Thomas Ives and North Ingham, Wardens; Ebenezer Blakeslee, Aron Tuttle, Isaac

Dayton, William Walter, Enos Smith, and John Mackay, Vestrymen; North Ingham, Clerk.

There was, at this time, only a handful of missionary Episcopal clergymen working in Connecticut. These missionaries were among those dispatched from London by The Society for the Propagation of the Gospel in Foreign Parts, later referred to as the SPG. They were specifically sent to a definite location which might consist of a resident parish plus one, two or three secondary parishes. In addition to all this they gave what assistance they could to the smaller missions in adjacent areas.

One such missionary was the Rev. Theophilus Morris. Mr. Morris came to Christ Church, West Haven and worked in Derby, Waterbury, Simsbury, and perhaps one or two towns other than West Haven. As far as we can ascertain it was under the guidance of Mr. Morris that the Union Church was established. There is a note that Mr. Morris "made choice of Thomas Ives" as Warden; and in a letter to the Secretary of the SPG, written from Derby on June 20th, 1741, Mr. Morris speaks of having "taken another church into his care at Wallingford, which consists of twelve families. I engaged to attend them once a quarter, which they seem to be satisfied with, for they know it is as much as I can do for them."

There is record of eleven men being present when this parish was formed. From these, eight were chosen as officers, five from North Haven: Ives, Dayton, Tuttle, Blakeslee and Walter. At least one of the men present was from Cheshire, then a part of Wallingford. Twenty-one more names were added at subsequent meetings.

The first consideration was a church building and soon a rough wood frame building was erected in the Pond Hill area, a short distance north of the present junction of Pool and Scrub Oak Roads. One historian says that the size of the building is unknown, but Mr. Thorpe in his North Haven Annals states positively that it was about twelve feet square.

Historians differ on the reason for the location of the church. One says that it was to take advantage of some glebe land. Another states that it was not for convenience

but for expediency, — the need "to go into the wilderness" to avoid persecution. Certainly it is an historical fact that the Congregational Church was very much opposed to the establishment and growth of the Church of England, and frequently took strong measures against it. In this respect North Haven did not suffer as much as most Connecticut communities. It would appear that the Rev. Isaac Stiles, who followed Mr. Wetmore as pastor of the First Ecclesiastical Society, was not as antagonistic as many of the Congregational clergy. The Rev. Mr. Lusk (Rector in 1880) tells us that "Mr. Stiles' conservatism and his charitable disposition toward the feeble and struggling minority saved the Church of England people here from the serious troubles experienced elsewhere." The situation in Wallingford was somewhat different, and in an appeal sent by the Union Parish to the Bishop of London we find this sad commentary: "With melancholy hearts we crave your Lordship's patience, while we recite that divers of us have been imprisoned, and our goods from year to year distrained from us for taxes, levied for the building and supporting meeting houses; and divers actions are now depending in our courts of law in the like cases. And when we have petitioned our governor for redress, notifying to him the repugnance of such actions to the laws of England, he has proved a strong opponent to us; but when the other party has applied to him for advice how to proceed against us, he has lately given his sentence 'to enlarge the gaol and fill it with them'." Also a most important consideration must have been the geographical location. The Union Church was to draw members from North Haven, Wallingford, Cheshire, Mt. Carmel and Northford and, with the roads then in existence, the Pond Hill section was very nearly the geographical center of the area to be served. These, then, were the two most important factors in the location of the Union Parish.

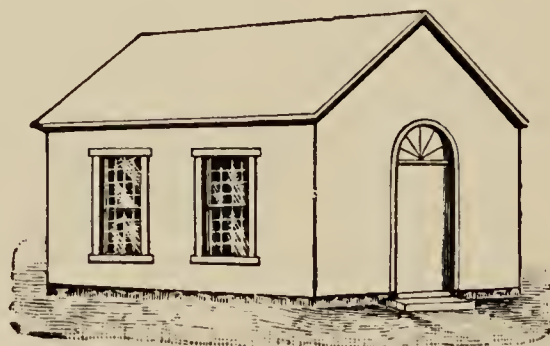
Mr. Morris remained in the area for only two years. His successor, the Rev. James Lyon, took over in 1744, making Derby his resident parish. He also remained but a short time. After this the Union Parish was occasionally

visited by the Rev. Ebenezer Punderson, who was already administering to several towns, some as far away as Guilford, Norwich and North Groton.

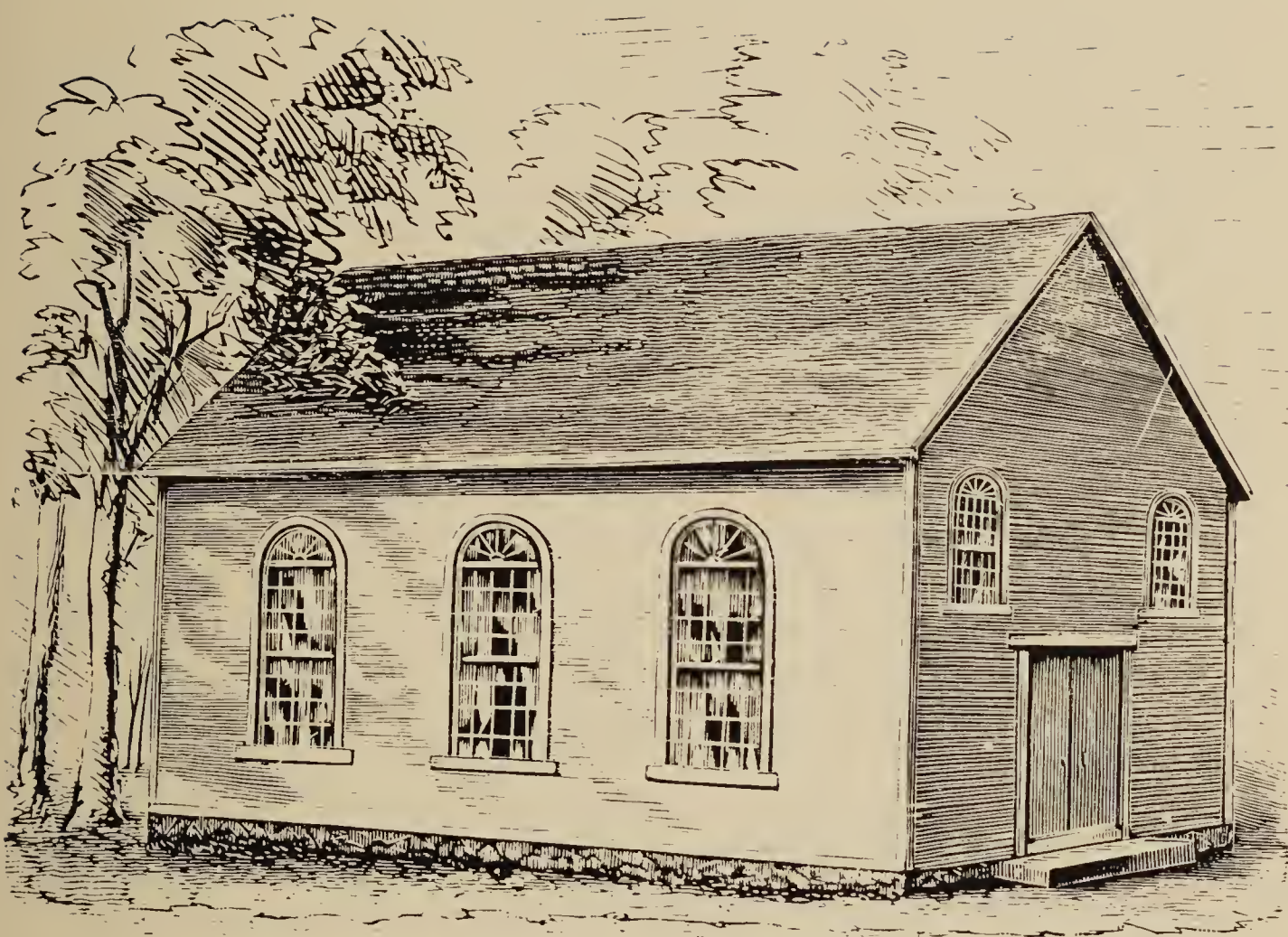
Sometime, around 1750 or 1751, attention became centered on Mr. Ichabod Camp, a young man who was acting as a lay reader in Middletown. He was desirous of going to England for ordination but lacked funds. Sufficient funds were raised by subscription in Middletown, Wallingford and North Haven to send him and after being ordained he returned to Middletown in 1753. The Rev. Mr. Camp was stationed in Middletown but, like other clergy of the day, also served other parishes. The Union Parish was his responsibility and under his leadership it grew considerably. By 1757 membership had increased to the point that the Wallingford people felt justified in withdrawing from the Union Parish in order to hold their own services in a more central place.

North Haven membership had also grown. Traditional records are indefinite, however the North Haven parishioners decided that since the church building was so far from the center of town, and was in need of repairs, it would be wise to abandon it. This was done and services were once again held in homes.

At this time the Rev. Ebenezer Punderson had been transferred to his native New Haven, and gave three-fourths of his time to New Haven and West Haven, and one-fourth to North Haven. Under his leadership, it seemed that the time had finally come to organize an Episcopal parish.



1740



1759



1759-1782

April 24th, 1759 is the most important date in the history of St. John's Parish. On this day members of the Episcopal faith gathered at the home of Ebenezer Blakeslee in a meeting presided over by the Rev. Mr. Punderson. This meeting made the decision to organize a parish, and elected the following officers:

Ebenezer Blakeslee	)	
Mathew Blakeslee	)	Wardens
Abraham Blakeslee	)	
Zophar Blakeslee	)	Vestrymen
* Barnes	)	
Oliver Blakeslee	)	Clerk

*The original records give this as Capt. Barnes. Mr. Lusk records the name as Titus Barnes. Mr. Thorpe makes note that there was no Titus Barnes, and lists the name as Gershom Barnes. The "Subscription" shows signatures of Benjamin, Gershom and Titus Barnes, but does not designate any one as "Captain". Mr. Jacobus' genealogical records list a Titus Barnes who would appear to have been about 22 years old in 1759. Would he at that age have been a captain and so well known as such that he would have been designated only as "Capt. Barnes"? Without more authority than we have seen at present, we would hesitate to designate which Barnes was on the original vestry.

At the same meeting arrangements were made to have drawn up a document which is entitled "A Subscription". It seems only proper that we should record it here.

A Subscription

"We, the subscribers, having seriously and in the fear of God, Considered the melancholy divisions of Christ's mystical Body, His Church, which He has purchased with His own Blood, which, above all things, ought to be at unity within, and as much as may be, at all times to endeavor to preserve the unity of the Spirit, in the Bond of Peace, is the indispensable duty of every member of His Body, who is the Head over all things and the Judge of all men.

"Also disregarding the fear of Men which is a Snare, and having in the Fear of God examined into the Doctrine of the Church of England, summed up in the twelve Articles of the Apostles Creed, which is the one Faith into which all her Members are baptized and in some measure acquaint ourselves with her Government by Bishops, Priests and Deacons which the greatest enemies of the Church of England acknowledge to have been the Government of Christ's Church for 1500 years together, and also being sensible of the expediency and Excellency of her worship by forms of Prayer in public which all may understand, and join in glorifying our Heavenly Father with one Mind and one Mouth according to the Apostles Direction and Command. Romans 15:6.

"Considering the particulars above mentioned we do profess ourselves Members of the national established Church of England and submit ourselves to the pastoral Care and charge of the Revd. Ebenezer Punderson the venerable societie's Missionary in Connecticut, but more especially in this town, hoping and trusting to be at all Times intreated in his Prayers and Blessings and pastoral labors so far as his extensive Charge will admit of; and humbly hope his Labors among us will not be in vain, nor our own, in working out our own Salvation with fear and Trembling; always considering the words of St. Paul – Hebrews 2:3 – how shall we escape if we neglect so great Salvation."

This "Subscription" was duly signed by the heads of the families interested. Mr. Thorpe in his North Haven Annals lists thirty-six names, and elsewhere states this to be the number. The Rev. Mr. Lusk speaks of forty-three signatures, but apparently did not list them. The Rev. Cuthbert C. Barclay, in his anniversary sermon, also lists forty-three names and the original records list forty-four. The complete list is recorded in the Appendix.

Following the organization of the Parish, the next step was to plan for a church building. This meant choosing a site, and soliciting aid to complete the building. The site chosen was what was then thought to be the northeast corner of the green and the soliciting proceeded so well that in the fall of 1759 a request was sent to the First Ecclesiastical Society asking their permission to build there. At a meeting of the Society, held on December 18th, this permission was granted. This act is an example of the friendly spirit existing in North Haven as opposed to the aforementioned antagonism recorded in many other towns.

The Rev. Isaac Stiles, pastor of the Congregational Church, died in May 1760. His successor was the Rev. Benjamin Trumbull. Dr. Trumbull wished to purchase the hill land east of the green. The west boundary of this land was not clearly defined, so the owner, Joseph Pierpont II, secured the services of Oliver Blakeslee to survey the property. This survey showed that the property of the Episcopal Church was entirely outside the "Green". When Mr. Pierpont completed the sale of the property to Dr. Trumbull, he reserved the plot chosen for the church, a piece six rods north and south and three rods east and west, and sold it to the Episcopal Society at the same rate per acre that Dr. Trumbull paid for the rest of the property. It is traditionally reported that Dr. Trumbull was desirous of obtaining the entire property, and objected to the reservation. Mr. Pierpont insisted upon it however, and Dr. Trumbull finally acquiesced with the statement that "it did not matter much – he would soon have the church for his barn."

The church was built in 1760 on what is believed to

have been the northwest corner of the present property. Mr. Thorpe says "the building stood nearly on a line with the front fence of the present rectory; a drive was constructed around it."

"It was 38 x 30 feet in size and faced the south. The exterior was plain without steeple, tower, bell, porch or cross. It was the usual style of the Church of England 'church-houses' throughout the colony before the Revolution. The windows, however, for that day were very fine. There were three long, wide windows on the west and east sides, one in the north end a little east of center, and two small windows in the south end, one for light in the singers' gallery which went half way across the south end on the east side of the entrance. Each of the large windows consisted of two long, wide sashes, each sash containing twenty panes of glass, surmounted by a half circular top sash. The windows were called 'crown-windows', as distinct from Puritan straight-top meeting-house windows.

"Inside, there was a center aisle four feet wide. At the north end there was first a small square box reading desk, above that a small square box prayer desk, and above that a plainly paneled pulpit with a board bench behind firmly fastened to the wall. On the east side of these, below the large window and facing the pulpit, was a small plain table loaned the parish for the time being. At the south end of the table was a communion rail with room enough for about eight communicants. The church had no furniture, not even a chair, owned by the parish, and did not have for some time.

"On the west side, beginning at the northwest corner, there were two box pews and ten seats running back to the door. On the east side, in the northeast corner was a plain, board seat for convenience, especially at communion. In front of that two smaller box pews, and seven seats running back to the gallery stairway. The ceiling was about eighteen feet high with plaster finish and no projecting timbers. There was no paint on the building, either inside or out, for a long while. The seating capacity was about one hundred."

There was no bishop in the country to consecrate the

new church. It was dedicated by the Rev. Mr. Punderson on St. John the Evangelist's Day, December 27th, 1761. For this service the church was decorated with Christmas greens. The music, under the direction of the first elected choiristers – Simon Tuttle, Samuel Mix, and Joel Blakeslee –, assisted by Oliver Blakeslee, was something remarkable for that day and age. The congregation was sufficient to fill the church.

It might be of interest to note here that for many years "Quiiresters" (Choiristers) were recorded as being elected at the annual parish meeting, as were regular parish officers.

Although Mr. Punderson was transferred from New Haven to Rye, N. Y., at this time, St. John's was without the services of a clergyman for only a short while. Parish records state "The Rev. Mr. Samuel Andrews returned from England January 23 Anno Domini 1762, missionary for three Parishes, Viz: North Haven, Wallingford and Cheshire, and delivered his first discourse February 14th at St. John's Church in North Haven, to an audience of one hundred people. "

Mr. Andrews was a native of that part of Wallingford which is now the city of Meriden. In the company of two other young men, he sailed for England early in 1761 to receive Holy Orders and returned in less than a year.

During the years that Mr. Andrews officiated in the area, he did much to consolidate and strengthen the parishes under his care, the responsibility of past missionary clergy. As an example, at a meeting of St. John's Parish held on December 20th, 1763, a joint agreement with the Episcopal Church in Northford "to release the Rev. Mr. Samuel Andrews three Sundays in the following year upon consideration that you pay to Mr. Andrews one quarter part of the rate due to Mr. Andrews from North Haven by next Easter from the date above. "

There is a list of baptisms, beginning with April 24, 1759. In the record of baptisms there is listed under the date of April 24, 1759, the baptism of Catherine, daughter of Mr. and Mrs. Thomas Walter. This would be the first baptism of the newly organized St. John's Parish. There

is a record of deaths, certainly only partial, beginning in 1769. From 1763 to 1784 the parish records tell very little. The Annual Meetings were held, but the only business noted is the election of officers. Beyond this there is nothing to tell us of the life of the parish, – its joys and sorrows; difficulties and successes.

Originally monies were raised by voluntary subscription. For many years the taxing authority lay in the hands of The First Ecclesiastical Society. Mr. Thorpe states that after a time the First Society turned over to the Second the tax money collected from those families associated with the Episcopal Church, and from 1784 on St. John's set its own tax rate.

For sentimental reasons, we mention again Ebenezer Blakeslee, that leader in religious matters at whose home the First Ecclesiastical Society held their first meetings in 1716-17 and where a few years later, 1722-23, the first Episcopal services were held. The father of the Episcopal Society lived to see the organization of St. John's Parish, and became its first Senior Warden.

His successor as senior warden was Samuel Pierpont, the grandson of the Congregational Rev. James Pierpont who was the donor of the "Green". To quote: "Thus was officially renewed the broken line of Pierpont churchmen, the known genealogy of whom dates from the year 980."

The period of the Revolutionary War was a particularly difficult one for Episcopalians. The clergy, at their ordination in England, were obliged to take an oath of loyalty to the king. When the revolution developed a few joined in the revolt, but most of them felt bound to abide by their oath. Many left for Canada or England, but some stayed on to serve their missions as best they could, with the hope of using their influence on the side of the king. Hence their parishes became divided, some parishioners becoming Tories, some trying to remain neutral, and others joining the colonists in revolting.

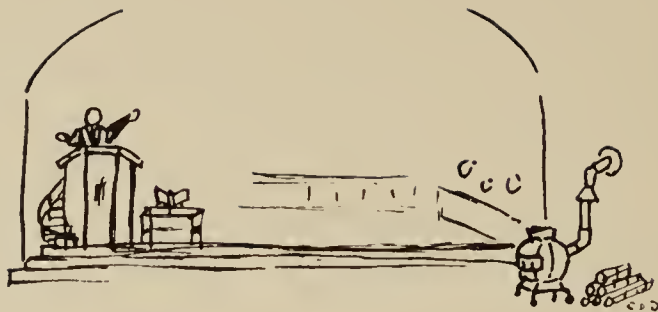
It is truly remarkable that the Episcopal Church was able to survive in America. The Congregational had become the recognized, established Church, powerful in

religion, education and politics. Reverting to the faith of their ancestors small groups became actively interested in the Church of England, holding services and organizing parishes. There were very few clergymen so a parish did not see a missionary priest more than once or twice a year, if at all. They had to brave not only the common dangers of the colonist, but also the depletion of their ranks by migrations from established communities into the wilderness, dangers of wars such as the French and Indian, and above all severe persecution at the hands of their neighbors in the Congregational Church.

The years of the Revolutionary War were more lenient to St. John's than to many of the other Episcopal parishes. The internal dissensions were not so violent. The natural antagonism between the supporters of the revolution and the loyalists or supposed tories was not as great, and the persecutions were lighter. The Rev. Mr. Andrews remained in the area and continued his work as best he could.

When the Treaty of Peace was finally signed in November 1782, we find St. John's somewhat weakened by the war years, but still an active parish. With the colonies definitely separated from England, what was the prospect for the coming years?





1783-1833

The year 1783 dawned and found the affairs of the Episcopal Church in the colonies in a very precarious position.

With the separation from England, the Church lost the support of the SPG. This meant that the clergy were cut off from the stipend they had received – a matter of from £ 40 to £ 60 a year. A few parishes were able to raise enough more to make up this difference, but most were too poor to do so. Also the supply of new clergy, limited though it had been, was now completely cut off. There was no bishop in the colonies to ordain new clergy, and under existing laws the English bishops could no longer ordain men from the colonies.

The financial situation was made more difficult due to the fact that there was no national government as yet, and that each state was therefore issuing its own currency, paper, with no solid backing, which quickly depreciated.

In an attempt to ease the clergy problem, ten of the twelve missionaries still in Connecticut, met and selected The Rev. Samuel Seabury as the priest to go to England for consecration as a bishop. He accepted the call and sailed for England in June 1783. It was two years before he was able to complete his mission and return to America.

In the meantime some revisions were made in the English laws which made it possible for English bishops to ordain men from America. Very few men were able to take advantage of this.

INSCRIPTION
TO BE PUT UNDER THE CORNER-STONE.

In the name of the FATHER, and of the SON, and of the HOLY
GHOST :—*Amen.*

THIS CORNER-STONE
OF
ST. JOHN'S CHURCH,

WAS, (WITH RELIGIOUS CEREMONIES,)

Laid on the 12th day of June, A. D. 1834,

BY

CHARLES WILLIAM BRADLEY,

Rector of the Parish.

The Right Rev. THOMAS CHURCH BROWNELL, D. D., LL. D.,
being Bishop of Connecticut.

ISAAC STILES,
EVELIN BLAKSLEE, } *Wardens of St. John's Church.*

JAMES HEATON,
CEPHAS CLARK,
ISAAC STILES,
HORACE STILES,
JARED MANSFIELD,
ALFORD THORP,
ABRAHAM BLAKSLEE, } *Building Committee.*

EZRA STILES, *Organist.*

SIDNEY M. STONE, *Architect and Master Builder.*

MILES BARBER, *Master Mason.*

The year 1783 found St. John's in the uncertain position of the other Episcopal parishes in the country, yet in some ways not as badly affected. The bitterness and local persecution engendered by the Revolutionary War did not reach the extremes in North Haven that they did in many other communities, — neighboring Wallingford for instance. Mr. Thorpe speaks of The Rev. Mr. Andrews, — "He was not molested in North Haven, but for a while he was put under heavy bonds in Wallingford and not allowed to visit any of his people without the consent of the selectmen." The other advantage St. John's had was that their priest of many years was still with them to lead in the spiritual life of the parish.

Another advantage in the life of St. John's was its music. We have noted that in the building of the church a singers' gallery was installed, and that choristers were elected at the annual meetings to lead in the singing. From the beginning there was an effort made to provide the best music possible. At first there were three choristers elected, but as interest grew, more names were added. In 1773 there were six. In 1775 a new name appeared among the list of choristers, that of Titus Frost. His proficiency in music became so apparent during the next few years that in 1783 we find the vote for "Mr. Titus Frost to manage the singing". He continued in charge of the music for many years and with such success that The Rev. Mr. Lusk says "his name, as the 'Father of Music' in the parish will ever be a memorable name."

In 1784 a sweeping change took place in the business part of the parish life. We have mentioned that the taxing authority rested in the Congregational Church, and no collector was elected by the Episcopal Society with the exception of the year 1771 when we find that Amos Allen was elected collector of "slip rent." Like all Episcopal Parishes, St. John's had its duly elected wardens, clerk and vestry. In this year of 1784, because of state law, the Congregational system of transacting business had to be adopted. "There came into existence what was called 'The Prudential Committee of the Episcopal Society of North Haven'." The annual meeting of the parish chose

a moderator and then elected an executive committee of usually three or four, and a clerk. This Prudential Committee also hired the clergy and attended to all financial affairs. The parish officers, wardens and vestry of St. John's had little authority.

The meeting of 1784 also passed two votes of some significance. The first was a vote to tax themselves two pence on the pound. The second: That warnings of meetings should be in the form of and in conjunction with the other society in North Haven. This was the first time they had set their own tax rate, and the second vote subordinated the meetings to the direction of the Congregational Society. The procedure apparently satisfied the legal requirements, for it remained in operation a long time.

A receipt dated May 1, 1784 indicates the financial difficulties of the parish. It reads "Received of ---- my Ministerial Rate in full or to my full satisfaction for the whole period of my Ministry up to the year 1783 but not including said year---." This receipt was signed by Samuel Andrews. Another preserved record of a receipt signed by Mr. Andrews is dated April 2, 1786 and covers the "Ministerial Rate in full--upon the list of 1783 payable in 1784". These receipts show something of the financial difficulties the parish was then undergoing.

The records indicate that Mr. Andrews was no longer happy in his ministry in this area. Several of the clergy and many of their parishioners in New England and New York were moving to Canada. Within the clergy this movement was due in large part to their attempt to live up to the loyalty oath taken at their ordinations, although the loss of their stipends was a contributing motive. Mr. Andrews seems to have been moved by these considerations, and some authorities indicate his going to Canada in 1785.

Perhaps he took a trip to Canada in 1785, but when we look at the parish records we cannot think he moved there before 1786. For instance we find a special parish meeting August 24, 1785 that voted that the parish was "desirous of having Rev. Mr. Andrews continue with us if

consistent with his interest and ours." A committee was appointed to "represent the society with delegates of Wallingford and Cheshire to treat with Rev. Mr. Andrews."

The results could not have been satisfactory for another meeting on September 7th, 1785 voted to give him "£ 25 lawful money for his labors with us one fourth part of the time",— and appointed a committee of three "to treat with and agree and stipulate with Mr. Andrews". Again the results are doubtful.

The annual meeting of December 6th, 1785 voted "We will support the Rev. Mr. Andrews for his service with us for one half the time provide the sum do not exceed Forty Pounds lawful money", — and appointed a committee to treat with him. But at a meeting on December 15th this committee reported no success, so the above vote was rescinded and a new one passed that "we will assess ourselves 4 pence on the pound on the list of 1786 for the support of the Rev. Mr. Andrews for the one half the time for said year."

At a meeting held April 24th 1786 we find it was voted "the Thanks of the Society be given to The Rev. Mr. Andrews for his generous donation in giving an order upon the Collector of his tax in said Society for 7 pounds to be laid out in hiring a clergyman to supply the desk"; and at the annual meeting in December it was voted to rescind the 4 pence vote of the meeting of December 15th 1785. These votes would indicate that Mr. Andrews left the area in the spring of 1786. Perhaps he made a visit in 1787 for there is a receipt dated at North Haven, June 27, 1787, covering pay for 1785.

Mr. Andrews revisited the area late in 1792, and at the annual meeting held on December 17th of that year the parish voted "That we will give the Rev. Mr. Andrews twenty-four shillings the Sunday for one third of the time from this date until Easter next, to preach with us". A receipt dated March 26, 1793 closes this agreement, and Mr. Andrews returned to Canada where he served with much success until his death in 1820.

With the departure of the Rev. Mr. Andrews, the parish was again forced to return to services conducted by

Lay Readers, until other arrangements could be made. We find that a dual purpose special parish meeting was held on February 5th 1788. Before this date Bishop Seabury had been consecrated and had become the bishop for the Diocese of Connecticut. It was necessary that the diocese take some action regarding his support. So at the special meeting we find the first vote appointing Samuel Mix as "delegate to represent said society at Waterbury the 13th instant February on account of the Rt. Rev. Bishop Seabury's support". The meeting then passed the following votes:

"We give Edward Blakeslee a call to officiate among us in the ministry".

"That we will have Edward Blakeslee one third of the time for one year from Easter next".

Until this time Edward Blakeslee had not been ordained to the priesthood. This led to the next vote:

"That the Prudential Committee pay unto Mr. Edward Blakeslee three dollars to deliver to the Bishop provided he go to New London for orders."

Edward Blakeslee did go to New London and was ordained Deacon, and Priest in 1793. In spite of eight meetings in 1788 and five in 1789, called for unusual hours from seven A. M. to three P. M. at which various committees were appointed; in spite of conferences between these committees and neighboring parishes, and between these committees and Edward Blakeslee, it was not until 1790 that a satisfactory agreement could be reached, and The Rev. Edward Blakeslee finally agreed to come to North Haven. He came from Branford where he had been officiating since his ordination. The agreement was for him to serve in North Haven, Hamden and Northford for one year from Easter 1790. At the annual meeting in 1790, it was voted to hire Mr. Blakeslee for one year from Easter next (1791) one half the time for same sum as present year. This did not suit Mr. Blakeslee, and from the

various proposals propounded at numerous meetings between July 1791 and the end of the year, it would appear that he left soon after his first year's contract expired. There was no regular clergy until Mr. Andrews' return in December 1792.

During the time from 1784 to 1804 the parish annually taxed themselves from two to four pence on the pound on their grand list valuation. This tax was for their operating expenses. In May 1792 The Rev. Solomon Blakelley, who had been acting as a supply priest, gave a receipt for "five dollars, it being, with what I have already received, in full of all demands". This calls attention to the use of a dual system of money, – pounds and dollars. The urgent need for collecting these assessed taxes is shown by a writ issued in 1792, and still in existence, whereby the collector is instructed to collect the tax or assessment and turn the sum collected over to a committee of the society by a certain date; – "and if any person or persons shall neglect or refuse to make payment-----to distrain goods or chattels of such person--and the same dispose of as law directs returning overplus, if any, to owner. And for want of goods and chattels-----you are to take body or bodies of person or persons so refusing or neglecting and -----commit with keeper of the Gaol of sd. County---said person (keeper) who is hereby commanded to receive and safely keep him until he--pay and satisfy said sum----together with your fees---."

In 1788 in addition to the regular assessment there was voted an additional "one farthing on the pound for support of Rt. Rev. Bishop Seabury". Samuel Mix, Jr., was appointed collector of taxes, but was excused on payment of one pound six shillings; and two other men appointed in his place, – one for North Haven and one for Hamden. A delegate was appointed to represent the Society at the May convention in Wallingford. Similar action was taken at a meeting in April 1789. There is no further action in diocesan affairs until 1795, when a delegate to the convention was again elected.

There are two other items which should be included in this period; from Beardsley's Life and Correspondence

of Bishop Seabury "the Bishop arrived in New Haven in the afternoon of October 2d 1786, stayed one night, and set out the next morning for New London, by way of North Haven, where the rite of confirmation was administered the same day". Some authorities state that this is the oldest preserved exact date of any confirmation in the United States. The other item is that the Convocation of the clergy met in St. John's Church, North Haven, on Wednesday, October 22, 1788. At this convocation the Rev. Samuel Nisbett and Rev. David Foot were advanced to the priesthood.

We have mentioned that Titus Frost was elected to "manage the music" in 1783. He continued in charge until 1805. Under his direction the musical reputation of St. John's rose to new heights, and became a great help in carrying St. John's through the transition years, and the years when no clergyman was available. In 1789 he was directing a choir of twelve male choristers, and twelve lady "Singers on the Treble". He made a chair which became the first piece of chancel furniture owned by St. John's. Tradition says he invited a few friends to accompany him to the church, where he took the chair up the aisle and placed it in the chancel. Then, being lame, he limped back down the aisle at the head of the little group, singing the hymn "Praise God, from Whom all Blessings flow", to the tune of Old Hundred. This was the first processional hymn in the history of St. John's."

There is no record of an early appointment of a sexton. The duties were performed by the Senior Warden, Samuel Pierpont, until 1793 when he received "ten shillings for sweeping the church House." In 1794 Isaac C. Stiles became the sexton, and on April 28th of that year there was a vote "that the committee shall settle with Isaac C. Stiles for taking care of the Church House and boarding the clergy." Mr. Lusk says that Mr. Stiles "faithfully acted in that capacity, and when the old dilapidated church of 1760 allowed the snow to drift into the attic, he regularly shoveled it out that it might not melt and drip on the worshipers".

In the meeting of December 17th 1792 there is the

following: "As it appears that Mr. Samuel Mix has a desire to confer with a committee and negotiate matters respecting some difficulties that has happened: Voted: That Messrs. Richard Brocket, Oliver Blakeslee and William Crane be a committee for that purpose." The committee reported back to a special parish meeting of Feb. 11th 1793, where it was voted: "That we as a Society do agree and confirm the doings of the Committee appointed to confer with Mr. Samuel Mix -----the report of which by said committee is as follows, Viz: North Haven, January 15th 1793.

At a meeting of the subscribers at the house of Mr. Samuel Mix of said town, who are a committee appointed by the Episcopal Society in the town above, to confer with said Mix and hear his causes of uneasiness with said Society or any member of it. After hearing distinctly said causes — We are of opinion that a number of young men in said Church in time of Divine Service have very greatly misused said Mix in particular and the Society at large. We therefore declare in the name of our constituents that we are really hurt for the abuse said Mix has received. That we will take all proper care to prevent and suppress all such misconduct towards Mr. Mix or any other person by any member of the Society. And we will use our interest with the youth above referred to, to signify to Mr. Mix their disapprobation of their former conduct. We further declare in the name of the Society that we should be glad of Mr. Mix's return to the Church, and will use him with the same friendship and respect as if no former misunderstanding had taken place.

The committee.

The date above -----

"The subscriber declares he is satisfied with the above declaration of the committee and only expects they will use their endeavours that the youth above referred to shall say to the subscriber they are sorry for what is past and will be careful to give no just cause of offence in future."

Mr. Mix had been an important man in the parish,

serving in several positions. Whatever the difficulty may have been the breach between Mr. Mix and the parish was not healed and in December 1794 another committee was appointed "to inquire into the reports that Mr. Mix has spread abroad". From this point on his name no longer appears in the records.

In 1793 the first votes relative to making repairs to the church building were taken.

From March 1793 until late 1794 or possibly early 1795, there was no regular clergyman, but occasionally a priest was found to take a service. Three names are noted: Rev. Samuel Blakeslee, Rev. Edward Blakeslee and David Butler. In June 1794 it was voted: "That we will give Mr. Hart a call to preach with us one third part of the time": and a committee was appointed "to agree with Wallingford on account of Mr. Hart". This parish meeting was adjourned to September 1st and on that date we find this note: "Then the Society Clerk met, and by the *grate sickness the people could not attend". The next meeting was the annual meeting in December. No record shows that Mr. Hart officiated here in 1794, but receipts for money paid him do determine that he did serve in 1795-96, and up to March 20 in 1797.

There is no definite record of further service by Mr. Hart, but on April 17th, 1798 a committee was appointed to "inquire into the report spread abroad against Mr. Hart". This committee made report to a meeting on May 1st, 1798, and their report was followed by a vote instructing the Prudential Committee to agree with a clergyman to preach this summer".

April 28th 1799 the parish voted: "That we will hire The Rev. Mr. Ives for one fourth part of the year"; and a committee was appointed "to acquaint Mr. Ives of the

*Footnote pg. 185 -- "Three Centuries of New Haven"

Rollin G. Osterweis, Yale Univ. press, New Haven, Ct.

"In addition to a few cases of smallpox and the already mentioned yellow fever epidemic, New Haven experienced another frightful epidemic of scarlet fever during the year 1794. "

doings of the meeting. " The Rev. Reuben Ives was in charge of St. Peter's Church in Cheshire, but an agreement was made with him, and he regularly officiated in St. John's on this part time basis (changed to one third part of the time in 1803) until January 1807.

As we come to the turn of the century, we find a few interesting figures in Dr. Trumbull's centennial sermon. Dr. Trumbull had not been particularly friendly towards the Episcopalians. He had anticipated acquiring their "church for a barn", and is credited with occasionally driving his oxen back and forth by their church in an attempt to disrupt their services. In his sermon he gives "the size of certain Episcopal families as the reason for the continuance of Episcopacy". Mr. Thorpe's Annals lists five families; each of which consisted of either 10 or 11 members, and five others, of either seven or eight, making a total of eighty-three persons in ten families. Dr. Trumbull mentioned that there then were forty-one Episcopal families. Mr. Thorpe gives their Grand List as 4,548 pounds.

Mr. Lusk intimates that between 1800 and 1820 (particularly 1810-1820) the affairs of the parish were at a very low point. To an extent this might have been true. In almost everything there are periods of advancement, perhaps great advancement, periods of normalcy, which might include slight gains or losses, and even periods of recession. Looking back from 140 years, it would seem that this period was rather one of preparation for things to come. Under the existing system, membership in the parish was attained just by a man putting his name on the roll; — and it was discontinued by his taking his name off the roll. Anyone who became discontented could withdraw, and perhaps two or three years later enroll again.

The parish was poor. The Grand List in 1795 was 1,829 pounds; in 1813, \$3010; and between 1813 and 1820, \$3010 to \$4145.

It was difficult for the parish to obtain the regular services of a clergyman. There is nothing remarkable about that when you consider that in 1809 "The whole number of clergy in the Diocese, including the Principal of the

Academy at Cheshire, was twenty-six, and to them was committed the care of souls scattered through seventy-three parishes and mission stations". Moreover the parish did not have funds sufficient to pay a large salary, (a clergyman secured for a single Sunday received from \$5.00 to \$8.00 up to 1813, and from 1813 to 1820, from \$6.00 to \$10.00.) Receipts show that during the period from 1807 to 1820 nine different clergymen officiated at St. John's. They were "hired" on a Sunday on a time basis as the committee were able to get them, and only two served with any continuity; — The Rev. Smith Niles 1810-1813 and The Rev. Elijah G. Plum 1815 to 1818.

However, at the second confirmation that took place in 1795, there were twenty confirmed, but at the third confirmation in 1811, there were thirty-seven.

Mr. Lusk tells us that in 1805 Zophar Jacobs succeeded Titus Frost as director of the music. There were only 27 authorized hymns dating from 1789 and half of these were designated for special occasions. (This number was augmented by 30 more in 1808.) With this limited repertoire the high quality of the music continued to attract town interest. In 1817 a general subscription was taken up, and a free public singing school established. The teachers came from Hamden, East Haven and Wallingford, but after three or four seasons, this school was discontinued. In place of it there was a Congregational school under Isaac Tibbals which met in the tavern ball-room, and an Episcopal school, directed by Zophar Jacobs, which met at the house of Isaac C. Stiles. Boards were put on chairs to accommodate the singers.

From the time the church was built, heat was a missing luxury. To be sure there were the "foot stoves", but these provided only a minimum of warmth. In December 1817 a committee was appointed to purchase a stove. They secured a little box stove, two and a half feet long and one and a half wide, which was placed in the middle of the aisle, with the pipe running out of an east window under the gallery. This small stove was a major advancement over the unheated church of the past fifty-seven years. These facts would confirm the idea that the

parish was gathering strength.

For several years there is no record of the parish contributing to the support of the bishop. On October 21, 1819 it was voted: "that Daniel Pierpont, Esq., be appointed agent to execute a bond to the trustees for securing donations for the support of the bishop, binding said society to pay on the first day of January next the sum of \$6.90 and annually thereafter the same amount".

An entry by Isaac Stiles, Clerk, states that \$7.20 was paid in August 1820 and nothing more until May 30th 1823 "when a compromise was made with the agent by paying \$40. and the obligation was given up". (\$10. was from the treasury and \$30. was borrowed from Elmon Blakeslee.) "For any further information on the subject reference may be had to documents in the hands of Daniel Pierpont, Esq. ".

From the previous entries we find the first payment due January 1st 1820. At the time of cancellation in May 1823 the bond had covered four payment dates for a total of \$27.60. The parish actually paid a total of \$47.10, so the cancellation of the bond must have been attained by payment of nearly three years in advance.

On April 3d 1820 it was voted "That the committee hire Mr. Holcomb one fourth part of the time for one year. "

Mr. Holcomb accepted and under his leadership the parish was moved to improve the church building. On Sept. 21st 1820 it was voted "that we paint the Church house if a sufficient sum be raised for that purpose". A committee was appointed, but seems to have made no progress for on Oct. 24th a meeting voted: "That the committee proceed to repair and paint the Church, and that all the taxes now due from Eli Jacobs, James Pierpont, and Billa Thorpe be applied to that purpose, and that no other money raised in the Society by taxes be applied if the object can be accomplished without; if not, the Society to be holden. " We do not have the rate book for 1819 (collectable in 1820) but the rate book of 1821 (which should be no lower than 1820) shows the tax due from Eli Jacobs to be \$1.063 and from James Pierpont \$1.792, and Billa Thorpe's name is not listed. Certainly not much could

be accomplished with \$2.85 1/2.

On Oct. 30th a subscription paper was started to endeavor to raise the necessary money. The paper lists seventeen subscribers, and an additional item "Present from the Rev. Origen P. Holcomb \$5.". The total amounted to \$38.23 1/2. In November these subscribers held a meeting at the home of Isaac Stiles. They elected Zophar Stiles, Moderator and Elias Pierpont, Clerk. They voted: "that Zophar Stiles and Merit Pierpont be a committee to lay out the money agreeable to a subscription dated 30th Oct. 1820". They also voted that Elias Pierpont be collector to raise the money on said subscription. They then voted: "That the color of the inside of the Church be as follows: Viz: The Pulpit and the fronts of the galleries be pure white and the rest to be a Blue cast and the railing to be a mahogany stain". The bills show:

Materials purchased by Zophar Stiles from Nathaniel Lewis	\$18.11 1/2
George W. Royce, Painting – 25 days @ 50¢ per day	\$12.50)
Jared Jessup (helper?)	2.50)
Isaac Stiles – Boarding Royce & Jessup	5.00
George Royce – Painting numbers on pews & slips	1.12 1/2
Total of bills	\$39.24
Less credit by Geo Royce for excess materials	1.00
	\$38.24
Total amount of subscription	\$38.23 1/2
Deficit	.00 1/2

The several parties gave receipts for payment in full, but the summary gives no record as to how the one-half cent deficit was taken care of. It would seem possible that Mr. Lewis dropped it from his bill.

Mr. Lusk mentions two innovations in the musical life of the parish, that occurred in 1820. One was the introduction by Ezra Stiles, then sixteen years of age, of "the first musical instrument, after the 'pitch-pipe', a

tenor viol". The other was chanting. The book used for this was "Wainwright's Chants for Morning and Evening Prayer and the Holy Communion", published in Boston in 1819. At another time Mr. Lusk has mentioned chanting in 1789. There were no regular chants, but the prayer book contained, in addition to the twenty-seven hymns, 150 psalms in metre.

From 1785 until well into the 1800s the Episcopal Church in the United States was in the process of getting established. In separating from England changes in the prayer book became necessary. Changes in the services, and different methods of procedure were also necessary. In all this confusion it was not strange that a few men would appear in the ministry who did not belong there.

There were two or three in Connecticut. For the most part they caused trouble only in their own parishes. There was one man who caused confusion in several places, and complete disregard of diocesan authority in one or two. Some of our neighboring communities were affected by him. St. John's did not become involved with any of these men. The clergy "hired" by the parish committees to officiate here were able, intelligent, and firm in their faith. The older men were already well known and respected, and most of the younger ones soon acquired a place among the leaders in the diocese. The parish can well take pride in the ability and judgment of the committees who served during these thirty-five years.

There is no record of any clergyman officiating at St. John's during the year from Easter 1821 to 1822. Mr. Thorpe states that the fourth confirmation service took place in 1821, when Bishop Brownell confirmed nineteen persons. This would indicate that some clergyman officiated at St. John's at least part of the time. It could have been Mr. Holcomb, for on April 8th 1822 the parish voted "That we hire Mr. Holcomb one fourth part of the time". There was a second vote: "that we engage Mr. Garfield one fourth part of the time". Mr. Garfield was studying for the ministry, and read the service for \$1. per Sunday. Mr. Holcomb served a short time beyond Easter 1823, — the last payment was made to him on May 24th.

On April 7th 1823 the parish had voted: "That Mr. Perry be our clergyman for the year ensuing if he can be obtained at a reasonable price". A committee was appointed to consult with him as to terms. Agreement was reached. Mr. Perry didn't start immediately, but, presumably, in August, since the first payment to him was made on September 8th. He continued to officiate one fourth part of the time until January 1828.

During the period from 1821-1831 the rate of taxation was three cents on the dollar.

Between January and Easter The Rev. Ashbel Baldwin officiated occasionally, and on April 7th a meeting voted to "employ the Rev. Mr. Baldwin the ensuing year". Mr. Baldwin remained for three years at the rate of \$111.11 per year. This was, of course, only part time service.

We speak of Mr. Baldwin at great length because of his personal high reputation in the diocese and his great influence on St. John's. Mr. Baldwin, born of a Congregational family, graduated from Yale in 1776. He could not enter the army because he was lame and accepted a position as tutor with an Episcopal family in New York State. "It was at that time customary for the tutors in the old colonial families to conduct the family worship, and when the house was remote from church, to read the service and a sermon to the household and neighbors." Mr. Baldwin was entirely ignorant as to the use of the Episcopal Prayer Book, so he consulted a friendly gardener who made him familiar with the book. Through this experience he became interested in the Episcopal faith, and further study led him to accept and conform to it. His position as tutor lasted two years. He then secured a position as quartermaster in the Continental Army, and was stationed at Litchfield in charge of a large supply depot. He continued to study for the ministry, and was one of the four men ordained deacon at the first ordination conducted by Bishop Seabury in August 1785. In September 1785 he was ordained priest at Trinity Church, New Haven. In 1824 he resigned from the position of Rector of Christ Church, Stratford, after thirty years association. He moved to Wallingford intending to retire but became involved with

the work in Southington and Meriden. He was a very able man and had held many important positions in the Diocese. His experience and ability were of inestimable value to St. John's. In addition to conducting services, he did much visiting among the people, and often conducted evening prayer services in the homes he visited. Mr. Lusk says; "Mr. Baldwin was 71 years of age when he began to officiate in North Haven in 1828. He was exactly the man for the circumstances. The older people loved, and the younger people revered, him, and his patriotism during the Revolutionary War was above suspicion. The Sunday School of St. John's Church was started in 1828 by this venerable clergyman. There were four teachers and nineteen scholars. He had a special Bible Class of thirty persons in 1829-30. Eight persons were confirmed in 1829, and eight in 1830. He introduced the first distinctive literature for children: "The Children's Magazine", forty copies being taken here and in Northford." Before he left the parish, he started a movement to improve and increase the parish library.

This was the foundation of a library that eventually contained nearly one thousand volumes (later lost, or otherwise disposed of). Charles K. Shipman, the leader in the project, circulated a subscription book, and Dr. Arza Andrews was named collector. The amount raised from forty-one subscribers was \$21.50. Mr. Shipman was authorized to purchase books, and Dr. Andrews to "frame a Constitution". The total number of books purchased was seventy-eight, — this included pamphlets, magazines and tracts in bound form. There remained from the old parish library of the 1700s, together with bound magazines published between 1807-1818 and a few miscellaneous books, a total of forty volumes. Mr. Shipman gave some books and magazines, and twenty-two books and pamphlets were presented by Mr. Young, the librarian of Trinity Parish, New Haven. This gave the library at the end of the year, a total of about two hundred volumes. Dr. Andrews presented a "book case". This information is from Mr. Lusk, but the recorded vote says: "Charles Shipman, Isaac Stiles, and Dr. Arza Andrews be a committee to frame a

constitution for the library in said Church and to make a selection of the books. "

In 1827 Ezra Stiles had been elected as the first Chorister with Zophar Jacobs and Asahel Pierpont also on the committee. From this date forward Ezra Stiles was the leader in the music life of the parish. Mr. Lusk states "in the winter of 1831-2 Mr. Stiles, hearing that the organ used in St. Paul's Church, Wallingford, was for sale, immediately undertook to secure it for St. John's. It was promptly purchased, and in 1833 was in use in the old wood church. It was purchased by subscription, the amount to be raised being \$105.". There are twenty-seven subscribers listed. Possibly Ezra Stiles first purchased the organ to hold it for St. John's, for the records show no action by the parish until April 20th 1835 when it was voted: "That Society buy the organ". Originally the organ was purchased by Capt. David Cooke on one of his trips to England. It was brought to this country and installed in St. Paul's Church, Wallingford in 1762, the gift of Captain Cooke.

When it arrived the organ consisted of a wooden case about seven feet high, five feet wide and one and a half feet deep. Pipes were set upright inside this box. The organ was operated by turning a crank which caused a wooden cylinder, twenty inches in circumference, to turn. Small spikes were placed on the surface of the cylinder, and as it revolved these spikes struck a certain combination of keys and caused melodious sounds to be emitted from the pipes. These spikes had to be changed for each song so the instrument was capable of producing quite a number of slow tunes. In 1825 a bank of keys was added, and it was otherwise rebuilt into a modern pipe organ. This was its condition when it was brought to St. John's, where it remained in use until 1856. In 1869 it was removed from the church and destroyed. Souvenirs were given to some parish members.

1832 records make no reference to a new clergyman. There is a record of a payment of \$100. to the Rev. Charles Bradley. Ten persons were confirmed by Bishop Brownell, and the Sunday School increased to forty-five

scholars. In March 1833 the parish voted to give the Rev. Chas. W. Bradley a call to preach three fourths of the time the ensuing year. Mr. Lusk says that because of ill health Mr. Bradley felt he must take a leave of absence. It is evident that Mr. Bradley came to North Haven during the first half of the year of 1832, and was called for 1833.

We come to the end of the year 1833. We find the parish growing beyond the capacity of its seventy-three year old building, which had suffered from the ravages of time. One imagines the faithful parishioners of that year earnestly seeking the answer to the question "What course shall we pursue?"





1834-1879

Up to this time money had been raised by a tax on the Grand List, the rate varying from year to year as we have noted in the preceding chapters. Now we find a vote: "That we employ the Rev. Chas. W. Bradley one half the time for the ensuing year if the money can be raised by Subscription." Thus subscription became the method of raising money, and this was the method used in 1834-35.

In 1835 there is no vote to employ a clergyman, but there is one: "That the rector be empowered to draw rules and regulations concerning the library." Then on November 12th, 1835, Mr. Charles Bradley issued a receipt for payment "in full of all demands." So Mr. Bradley remained rector until late in 1835.

This does not answer the question posed at the end of the preceding chapter. Nor did we find in the minutes of these years any vote relative to a new church building, to any committees or anything connected with the erection of a new church. Years later there is mention of a claim against the parish rising from the construction of the "Society House."

From other sources we know that there was a decision to build a new church. A committee was appointed consisting of: James Heaton, Cephas Clark, Isaac Stiles, Horace Stiles, Jared Mansfield, Alfred Thorpe, and Abraham Blakeslee. The land was given by Ezra Stiles. The architect was Sidney M. Stone, and the master mason, Miles Barber. This new church faced the west. It was forty-four feet long and thirty-six feet wide. The tower

in front was thirteen by twelve ft. eight in. , originally finished in wood, but remodelled to the present shape in 1871. Inside the tower there was a small room on the south side for fuel, and one on the north side for use of the officiating clergyman. The corner stone was laid by the Rev. Charles Bradley on June 12th 1834, and the building was completed and consecrated by Bishop Brownell on June 17th, 1835.

The cost of the building was \$3,551.65. Some of the items in this bill were:

mason for laying 91,900 brick	\$252.72
and for plastering the interior	52.00

Records of Isaac Stiles show that during the period beginning Sept. 12th, 1834 and ending Oct. 1st, he delivered 45,200 brick which with 46,700 already delivered by Horace Stiles, make the total of 91,900 brick. The bill presented was for \$218.30, and Mr. Lusk states that this was for 46,000 brick. As these two brothers frequently worked together in business, it is assumed that they had agreed to furnish the brick but charge for only half of them. Mr. Lusk notes that the men worked at the rate of \$30. per month, and that board was from \$1.50 to \$1.75 per week. (We found a little more specific record that said May 1934 – Boarding masons – ten meals eighty-four cents, two gals. rum \$1.20. June – Boarding masons eighteen meals \$1.50, three gals. rum \$1.80.) The windows used 1405 lights of glass, and the cost of glazing and painting was \$39.17. The amount of putty required was 135 pounds. The woodwork of the exterior was painted a light brown.

The old church building was sold and brought the sum of \$80. Mr. Lusk says "subscriptions and subscription papers were numerous for two years until the church was consecrated." Some of these subscriptions were for regular operating expenses; some for the general building fund; and some for special projects.

Mr. Lusk gives us the following description: "In the interior there were forty-four pews with doors, light painted, and two aisles, no center aisle. There were two pews on the north side of the chancel, and two on the south side,

facing the chancel. There was a gallery across the west end, in the rear of which was an alcove where the organ was placed. There was a small wood stove, in the west end of the nave, under the gallery. The walls and the ceiling, twenty to twenty-three feet high, were hard finished. The floor was without carpet and the pews without cushions. There was no arrangement for lighting at night as there was no necessity for that, no evening service being held, except on Christmas Eve. At the east end of the nave was the chancel. There was a railing in front and on the north and south sides. A high pulpit stood against the east wall, approached by winding steps, through a gate in the chancel railing on the north side. In front of the pulpit was a reading and a prayer desk, and on the south side of the pulpit stood a semi-circular communion table. The chancel woodwork and the gallery front were finished in darker color than the pews." On each side of the church were three long, pointed, Gothic windows with mullions, but there was no window in the east end.

The first baptism in the new church was on July 19th, 1835, and the person baptized was Sarah Marana Blakeslee, daughter of the then Junior Warden, and great, great grand-daughter of Isaac Blakeslee, brother of Ebenezer, the first Senior Warden.

In 1836 the church building had been completed and consecrated. The Rev. Mr. Bradley had left the parish. The minutes show no record of calling another rector in either 1836, 1837 or 1838. Two receipts, one for \$105.76 covering services to Easter Monday, and the other for \$28.24, services to May 18th, show that the Rev. Robert Shaw was here during the first part of 1836. Then "5th Sunday after Trinity The Rev. Mr. John W. Woodward commenced preaching in St. John's Church, - July 3d 1836," and under date of July 17th, 1838, the last of many receipts "in full of all demands for my services", are items that show that The Rev. Mr. Woodward officiated here from July 1836 to July 1838. At this time, and for several years more, the clergymen served part time in North Haven, and the balance elsewhere, usually in Northford.

1836 was also the year when the parish first began to raise money by renting the pews annually. A few years later it was called selling the pews, and this was carried out by means of an auction. In 1836 forty-one of the forty-four pews were rented, – an old record shows that Nos. 32-33-34 were the ones not taken. The highest rental was \$15.00 and the lowest \$2.00. The total listed was \$251.00. Isaac Stiles was appointed collector at a salary of \$6.00. The salary varied in later years. There were fifteen names listed as contributors to the building of the church that did not appear on the list of those who rented pews. In 1837 six pews remained unrented, and the receipts remained at \$251.; in 1838 with twelve pews unrented, the receipts dropped to \$210.

After Mr. Woodward left The Rev. I. M. Tappan officiated for half a day, in August. Between September 1838 and April 1839, The Rev. A. B. Chapin was at St. John's. On April 1st, 1839 it was voted: "That the committee hire The Rev. Mr. Stocking the coming year if an agreement can be made." On April 8th, 1840 it was voted: "That we agree to continue Mr. Stocking the ensuing year in case the circulating reports are removed, and the Parish of Northford agrees to unite with us." Receipts show that The Rev. Servilius Stocking came to St. John's in May 1839, and officiated till Easter 1840, – receiving "payment in full" on April 21st, 1840.

On May 4th, 1840 the committee was authorized to make inquiry respecting a clergyman, and report to next meeting. At the next meeting on May 18th the parish voted: "That we be united with Northford for the year ensuing provided Mr. Fitch can be obtained." The committee was directed "to see Mr. Fitch in the course of the week to ascertain if he can be had for the present year." Mr. Fitch could not "be had," and the committee was instructed to hire a clergyman one half time the rest of the year (till the next Easter). April 12 1841 it was voted: to continue The Rev. A. B. Chapin one half the time the ensuing year, which indicates that Mr. Chapin returned to St. John's in 1840. He remained until April, 1843.

In this same April 12th meeting another new plan was

introduced for we find a vote: "That we have monthly offerings on the first Sunday of each month." Mr. Everlin Blakeslee was appointed treasurer of these offerings, and at the meeting of March 28th, 1842, after it had been voted to continue the practice of monthly offerings, Mr. Blakeslee reported the first year's receipts totalled \$30.25: — \$29.25 for general purposes and \$1.00 for foreign missions. At a special meeting on March 21st, called to rent the slips, only thirty were rented, and a committee was appointed "to see those who were not present and learn what they will do." The meeting adjourned till March 24th, at which meeting three more slips were rented, and then at the annual meeting on March 28th four more, making a total of thirty-seven, and the rental price totalled \$239.

In 1841 three men were elected as Vestry or Committee. In 1842 the State Legislature passed a law giving Wardens and Vestry of Episcopal societies a status equal to that of the Prudential committee of other societies. From this date the Prudential committee ceased to exist in St. John's, and wardens and vestries have been annually elected, as was done in the years before the Revolutionary War.

In April 1843 three things became apparent:

First, the parish in Northford was desirous of continuing the plan of uniting with St. John's in "hiring a Minister."

Second, the parish was still anxious to secure the services of The Rev. Mr. Fitch. He was "hired" to officiate at St. John's one half the time for the salary of \$250. a year.

Third, the proceeds from the sale (or rental) of slips were not even sufficient to meet the clergyman's salary. It was therefore necessary to appoint a committee to raise funds by subscription.

The practice of monthly offerings on the first Sunday, was a matter voted on annually for several years and after a while it became an accepted practice.

Due to an oversight through the years it was not until the meeting in April 1844 that it became apparent that there was still an unpaid claim against the parish, incurred at the time the church was built. Subscription papers were

started, the money raised, and the claim paid off in the following March, which led to the notation that the Parish was "OUT OF DEBT. "

Mr. Fitch officiated for three years, or until 1846. He occupied part of the Ezra Stiles' house, which from the time of The Rev. Mr. Bradley was known as the "stopping place" of the clergymen. Mr. Fitch was closer than any previous man to being a resident clergyman at St. John's.

In April 1846 the parish was able to secure the services of The Rev. Charles William Everest, at a salary of \$300. Mr. Everest resided in Hamden where he had charge of the "Rectory School" for boys. Mr. Lusk speaks very highly of him both as a priest and a teacher. Mr. Everest officiated here for three years, and Mr. Lusk makes comment that "during this period, and at various times and in various ways afterwards, he rendered valuable assistance to the Parish. " In 1847, during the second year of Mr. Everest's ministry, the women of the parish accomplished their first distinctly church work, (apart from the Music). They decided that carpeting should be placed in the aisles. There had been no carpeting in the old church: — except in the pew of Isaac C. Stiles. Mrs. Stiles made some carpet that was used in that pew during the last few years of the old church's existence. "It was considered decidedly aristocratic. "

The women enlisted the assistance of Rufus Pierpont, who prepared a subscription paper for them, and acted as treasurer. He also purchased the carpet for them: — forty-nine and a half yards at fifty cents a yard, a total of \$24.75. The list of subscribers will be found in the appendix.

In 1849 The Rev. Seth B. Paddock, who was principal of the Episcopal Academy in Cheshire, succeeded Mr. Everest. He served for about two years, (he officiated on every alternate Sunday) until his death June 24th 1851.

An interesting item should be made note of at this point. In 1721 the General Court had decreed that each town, at their annual town meeting in December of each year, should appoint "two or more "Tythingmen" in each parish or society for divine worship within said town---. "

In his "Annals" Mr. Thorpe gives a long list of those appointed for the Congregational Church. There is no record of any being appointed or elected for the Episcopal Church except for four times as follows: David Blakeslee, Hervey Stiles in 1847; Bennett Todd, Isaac L. Stiles in 1848; Isaac L. Stiles, Jared Pierpont in 1849; and David Blakeslee, Willis H. Bradley in 1850. Writing many years later, Mr. Lusk says: "Of these six men thus elected three are now living, but they can give no satisfactory reason why tythingmen were elected in those particular years."

The Rev. Frederick Sill was the next clergyman to accept charge of St. John's. He officiated at North Haven and Northford. His salary at North Haven was \$320. He entered upon his duties November 2d, 1851, and remained about a year, but three things occurring in the period make it one of importance.

First, when Mr. Sill came to North Haven he rented a house on what is now Washington Avenue, and thus became the first clergyman to reside here in an individual residence. The house was on the east side of Washington Avenue, — the first house north of the junction of Broadway and Washington Avenue.

Second, during this time "the ladies renovated and beautified the church at a cost of \$42.94."

Third, in 1851 the bell was purchased and installed. By the will of Jared Pierpont, who died May 7th, 1849, \$100. was left to St. John's for a bell, — the money to be paid to the church after the death of his wife. After the estate had been settled Mrs. Pierpont gave the \$100. to the parish. This by itself was not sufficient. The Congregationalists already had a bell which had been purchased with money raised by general contributions from the residents of the town. Ezra Stiles, therefore, started a general subscription, and by this means sufficient money was raised to complete the purchase. The bell weighs 1030 lbs. and it cost \$257. It was necessary to remodel the tower to accomodate the bell, and this work was done by Solomon F. Linsley. The list of contributors will be found in the appendix.

Mr. Sill was followed by The Rev. Alonzo G. Shears, who officiated from 1852 to 1855. Mr. Shears lived in the house vacated by Mr. Sill, but he soon moved to New Haven. In 1852 Bishop John Williams made his first visitation to the parish and confirmed fourteen persons. The entire class will be listed in the appendix, but it is interesting to note that included in this first class confirmed by Bishop Williams, is Marina Blakeslee, the first child to be baptized in the new church.

In 1853 there is a vote: "That the Society's committee be at liberty to build one or two chimneys on the east end of the Church if they can raise money sufficient to do so."

They must have raised some money for in 1854 we learn that "the women procured a new stove for the church, and made other arrangements for a more comfortable church." In 1854 the white metal communion plate was silver plated.

The real highlight of 1854 was the receipt of the first large bequest. Ebenezer Pierpont, long an active member of the parish, died on March 4th, 1854 at the age of eighty-three years. At a Parish meeting on April 17th, Rufus Pierpont, executor of the estate of Ebenezer Pierpont, reported to the parish that Mr. Pierpont had bequeathed to it property in personal and real estate, — a part of which was in money, which money he would pay within six months to any proper agent appointed by the parish to receive it. David Blakeslee was appointed as agent. The total amount of this bequest was \$5000.

Up to this time growth had been slow (there were still only 43 families, 48 communicants, 3 Sunday School teachers and 20 scholars). Financial matters, especially the question of operating expenses, had been a serious problem, — (perhaps it always is). But the acquisition of this bequest seems to have provided a turning point in parish affairs.

In January 1855 a meeting instructed a committee to "settle with Mr. Shears up to the time of his leaving the town and Parish." He was succeeded by The Rev. Seth Davis, who came to North Haven from Woodbury. He was

here in 1855-56. The first part of his time here, he boarded with H. H. Stiles.

The parishioners were already talking about the need for a "parsonage." On April 28th, 1855 a special meeting was called to consider this question. At this meeting it was voted: "That a building for a parsonage be erected at a cost not to exceed \$1300." A committee of three, Henry H. Stiles, Evelyn Blakeslee, and Jared Pierpont, was elected to superintend the building of the parsonage. Later this committee was instructed to build a fence around the parsonage, and of course a well had to be dug. The location decided on was just north of the church on land already owned by the parish, – and the building erected was what comprises the main part of the present rectory. The money was not available in the treasury, but had to be raised. From the financial record of the project, it appears that some money had to be borrowed on notes to keep the work going. The record shows total receipts (including money borrowed) \$1654.86. Expenditures for building, well and fence totalled \$1177.90, interest on notes \$16.65, amount of notes repaid \$460. ; – making the overall expenditure \$1654.55 for a net profit of thirty-one cents. Thus the actual building was well under the cost limit established for the committee. As a special note we might add that Mr. Lusk states that the ladies furnished the blinds. The financial records show that the "Ladies Society" contributed \$30. , and we must assume that the two go together. Upon completion of the "parsonage", Mr. Davis took up his residence there.

In this year the parish also voted: "To appropriate \$50. towards the erection of a fence around the old cemetery.

We have mentioned that the organ of 1835 served until 1856. Ezra Stiles, who was the first organist, was continued in the position until 1861, when he declined. However in 1858, Mr. Stiles being ill, Jane L. Stiles (later Bevins) substituted for him; – in 1859 Sarah C. Colt (later Stillman), and in 1860-61 Jane Stiles again. In 1856 Ezra Stiles felt the time had come to acquire a new instrument. He suggested to Edwin L. Mansfield, Isaac L. Stiles and

Henry H. Stiles that a melodeon be purchased. They agreed to the proposition, and for the sum of \$200. a melodeon with a double bank of keys and a piano case was purchased. This instrument was placed in the gallery alcove in front of the old organ.

There are a few items of interest that occurred between 1835 and 1856 which we have been unable to connect with any definite dates. For instance more complete accompanying for the music than the organ was able to produce. A violin, played by Stephen Gilbert was added. This became a first violin when Willis Bradley started playing second violin. Then Isaac L. Stiles added a bass viol.

From the beginning of the parish there had been no facilities for lighting the church, and no evening services except on Christmas eve. This service was traditional from the beginning of the parish until it was discontinued at some uncertain date, possibly 1864. The light for this service was furnished by candles. Mr. Lusk says the cost in 1830 was \$1.00, but gradually increased until in after years the illumination was very fine. This improved illumination was due in large measure to the installation of an ingeniously contrived "candle chandelier." Miss Leila Stiles remembers being told by her mother that this chandelier was conceived and constructed by Dennis Mansfield, one of the town's blacksmiths.

In 1857-58 The Rev. Joseph Scott officiated at St. John's. To him goes the honor of being called as the first full time rector. His salary was \$500. and the use of the rectory. He was greatly loved by the people, and there was every promise of real progress for the parish. However in 1858 he was stricken with a very serious illness and forced to resign. He died in 1859.

In April 1857 a committee of three was appointed to make repairs on the church. Apparently this vote was too loosely worded for on August 24th at a special meeting called to consider the question, it was voted: "That the committee-----be empowered to make such repairs on the church as they may deem proper." A fourth member was also added to the committee.

Following Mr. Scott in 1858 was the Rev. Cuthbert C. Barclay, who came here from Syracuse, N. Y. Mr. Lusk says of him: "He was an Englishman and his wife was wealthy. In many ways he was quite a remarkable man, an unusual man for a quiet country parish. They had servants to take care of the rectory, while they spent much of their time in New York City." He remained here until 1860, and the Parish seems to have benefited from his rectorship.

He suggested the building of a recess chancel, and a vestry room; also the addition of suitable chancel furniture. At some time in 1858, the exact date not recorded, a special parish meeting was held "to consider the expediency of adding a recess chancel and vestry room." This meeting resolved: "That we deem it expedient to add a chancel and vestry room to this church, and that the same shall be built as soon as possible." The meeting further resolved: "That Henry H. Stiles, Samuel Sackett, and Henry S. Loper be a committee to superintend and take entire charge of the erection of said recess chancel and vestry room."

For some reason the same record as above (in slightly different phraseology), and also without exact date, appears again in the records at some time between April 24th and November 16th, 1859. From what records are available it would seem that the major part of the construction occurred in 1859 and that some of the furnishings were not ready until some time in 1860.

We do not hear much about this addition, nor are there any distinguishing features to identify it, for it was absorbed in another addition ten years later. Nevertheless it was a very important move in the life of the parish, for it marked a big step away from the Congregational influence toward the old Episcopal. This recess chancel was only ten feet deep, and cost \$534. With the stained glass chancel window it added great beauty to the church. The window itself cost \$100. and was given by The Rev. C. C. Barclay as a memorial to his mother.

The old high pulpit and the communion table disappeared. In their place was a low pulpit on the south side

of the chancel, and a prayer desk, facing the people, on the north side. The chancel rail was in a semi-circular line. The new altar was designed by Mr. Barclay, and constructed by Frederick Barnes, I, a cabinet maker living in the North Hill section of the town. A note by Mrs. Mary A. B. Doolittle states that "The Rev. Mr. Barclay's wife ordered the wooden altar, intending to give it to the church, but the Barclays moved to New York City and the people of the church paid the bill." Two new chairs were installed, one designated as the Bishop's, the other as the Priest's. These two chairs cost \$40. Altar and chairs were in use until the Sanctuary was added in 1928. For many years the old altar was used for religious services in the parish house and also as a side altar in the church.

The year 1859 was significant for other reasons also. The Rev. Mr. Barclay gave particular attention to the observance of Lent and Easter. It happened that Easter of this year fell on April 24th, just one hundred years after the establishment of St. John's as an organized parish. In observance of anniversary, Mr. Barclay preached a special anniversary sermon, which was published and thus preserved. On the 27th, Mr. Lusk tells us, "the New Haven County Convocation assembled in St. John's Church to celebrate the centennial." Those present included The Rev. Dr. Hallam of New London, Rev. Dr. Clarke of Waterbury, Rev. John Brainard of Birmingham, Rev. Dr. Beardsley of New Haven, Rev. H. Zell of West Haven, Rev. L. T. Bennett of Guilford, Rev. John Townsend of Wallingford, Rev. G. H. Deshon of Meriden, Rev. Henry Townsend of New Haven, and Rev. Wm. E. Vibbert of Fair Haven. In the afternoon a sermon was preached by the Rev. Mr. Townsend of Wallingford. In the evening a sermon was preached by the Rev. Mr. Bennett, and an address was made by Dr. Clarke. On the following morning there were full services with the Holy Communion, and the Rev. Dr. Hallam preached a special sermon. In the evening the Rev. Mr. Zell preached a sermon. There was still no system for lighting the church, the lighting for these two evening services was obtained by use of a temporary arrangement of lamps. With these several services due recognition was given to

the one hundredth anniversary.

During the anniversary year the parish received two interesting bequests. On April 28th Lydia Pierpont, widow of Ebenezer, executed a trust deed whereby the parish was to receive \$1000. on her death. In 1861 suit was brought against the parish by the man who was conservator over Lydia Pierpont, to have this trust cancelled. The parish appointed two men to defend the suit, and when the case was tried, the verdict was in favor of the parish.

On the night of April 28th is recorded the death of Mrs. Betsy Gilbert. Mrs. Gilbert, formerly Betsy Todd, was the sister of Mrs. Jared Pierpont. She had married James Gilbert of Hamden. He had died several years prior to 1859. In her will she made a bequest of \$200. to St. John's.

At a special meeting on November 16th, 1859 the following vote was passed: "That persons belonging to the Parish who are desirous of erecting sheds or stalls for their accomodation, be permitted to do so on the eastern portion of the Parsonage garden."

Mr. Barclay was here for the annual parish meeting in 1860 but left a little later in the year. He was succeeded by the Rev. Enoch Huntington, who remained until late 1862 or early 1863.

Mr. Huntington served during the early years of the Civil War. Men were beginning to go from the town into the military service of their country; – and some were being returned, their service ended. Mr. Thorpe says, "Mr. Huntington was one of the most genial of gentlemen and preachers, and was beloved by the whole community. He was a strong Union man, and when by the hard fortune of war any North Haven lad was brought home to be laid in his native soil, no more loyal soul than he was ready to do the poor bit of clay honor." In support of this there is an entry in the Parish Register under date of March 5th, 1863 noting the funerals of six soldiers, and an accompanying note by Mr. Huntington that "These funerals were attended by me with a visiting clergyman, the Congregational Church having no pastor." We can be sure that the "visiting clergyman" was a Congregationalist for

someone else has added that the six were "Congregationalists and buried by a Congregational clergyman." In time of war, or any other period of great emotional stress, many people who have felt self-sufficient find the need of something more and begin to turn to a church and God. This is evident at this period in the parish history, for when Mr. Huntington left, the number of families had increased to sixty and the communicants to eighty-four.

In 1863 the Rev. Arthur Mason came and remained until about the end of 1866. Mr. Mason had a salary of \$500., but in 1864 the parish voted to increase it by \$100. He seems to have been a well educated young man of considerable ability. His ministry was during the latter part of the Civil War, and the early years of the reconstruction period, a period of great stress and tension. Mr. Lusk speaks of it in the following terms: "a period requiring wisdom, devotion, and courtesy, all of which characterized his ministry to an eminent degree." He was well liked and during his ministry the parish continued to make advances. In 1864 two confirmation services were held at which a total of fifteen people were confirmed. The benevolent offerings increased to \$70. in 1865, and the pew rentals to \$529.50. During this period the rectory was enlarged. We find that on August 16th, 1863 it was voted: "That Samuel A. Sackett be empowered to build an addition to the rectory as in his judgement he may deem proper." On December 28th, it was voted: "That the committee borrow of the Trustee (Capt. David Blakeslee) money sufficient to meet the expense incurred by building the addition to the rectory." (The term "committee" as used here and in several other places in the records of these years, seems to be a hang-over from the days of the Prudential Committee, and actually refers to the vestry.) Mr. Sackett's bill was \$281.46. The Ladies Sewing Society gave \$40., leaving a balance of \$241.46 to be paid by the parish. Mr. Mason gave the parish the stone Baptismal Font, still in use, and the first child baptized after it was installed was his daughter Alice. Mr. Mason was very friendly with Ezra Stiles whose son, Arthur Mason, was named for him.

The Rev. Stephen P. Simpson was here for only a little

over a year, 1866-67. To show the outstanding characteristic of his short ministry here, we quote the following: "Mr. Simpson was somewhat 'advanced' in his churchmanship and inclined to be ritualistic which was something new in this conservative parish and attracted considerable attention but did no harm. Up to this time the gown continued to be worn by the officiating clergyman when preaching, but Mr. Simpson emphasized the distinction between the use of the gown and the surplice. This was giving the pre-eminence to the surplice that soon caused the surplice to supplant the gown with its many associations from the organization of the parish in 1759." The parish continued to grow. In 1867 there were sixty-two families, 93 communicants, and between March 4th, 1866 and April 17th, 1867, twenty persons were baptized. In 1867 the benevolent offerings had increased to \$84.50, and the pew rent to \$560.

It was in 1866 that we find the first regular vote to pay the organist. The amount was \$50. per year, and the organist was Miss Mary Jeanette Johnson, later Mrs. Herbert P. Smith. (Note: The parish year still ran from Easter Monday to the next Easter Monday, and continued on this basis until 1904).

The Rev. Joseph Edmund Wildman came to St. John's on June 9th, 1867, at a salary of \$800., four days after he was admitted to the Diaconate by Bishop Williams. On March 7th, 1868 he was ordained priest by Bishop Williams in St. John's Church, the first, and only, occasion of the kind in the history of the parish. On this same date eleven persons were confirmed. Mr. Wildman resigned June 29th, 1869. The most outstanding feature of Mr. Wildman's short ministry here was the idea of enlarging the church. On March 9th, 1869 a special meeting voted to enlarge and repair the church at a cost not to exceed \$2000., and H. H. Stiles, S. A. Sackett, and Bennett Todd were appointed the committee to superintend the enlarging and repairing of the church. From the records that are available, it is apparent that there were several unrecorded meetings where votes were passed, and other votes were rescinded. On such was the rescinding of the cost limit of \$2000. Word was received that the organ at St. Thomas' Church in New Haven

was to be sold, and it was decided to buy it. This necessitated some change in the building plan. It was decided to install new seats "trimmed with black walnut rails, scrolls, etc. to conform to the more modern style of architecture." From the last of June to the 1st of October the parish was without a rector, but the remodeling had started, and the work and planning continued until finally results were achieved along the following lines:

"The recess chancel of 1859 was removed and the main building extended twenty-four feet east, the south wall being built out four by fifteen feet beyond the main wall of the church. The recess chancel was built 15 x 18 ft. with a high arch, there being a lower arch on each side. A vestry room, opening into the chancel, was built on the north side, and an organ room with organ and choir frontage toward the nave, on the south side; the arch-way on the north side facing the nave, being the library. In the new part of the nave were two stoves and chimneys, one on the north side and one on the south side." This really meant that the recess chancel of 1859 became part of the nave, and the new recess chancel came from a further addition.

As the project got under way, many things not originally contemplated were added. Some of these things required additional financing, and thus several different subscription papers were circulated. The organ was one of these projects, and its history should be mentioned. Originally it was built by Henry Erben of New York for St. Paul's Church in New Haven. It was a fine, expensive organ, sweet toned and excellently made. It had an elaborate case that was 20ft. high, 10 ft. wide and 10 ft. deep. It had two manuals and nineteen stops. Later it was bought by St. Thomas' Church, which in the late 1860s decided to replace it with a new organ. The company which was to furnish the new organ agreed to take the old one and sent a representative to North Haven in an attempt to sell the instrument to St. John's "at a great bargain." He succeeded in his mission and St. John's purchased it for \$700. It should also be noted here that Miss Johnson received special lessons on the organ while it was still in St. Thomas' Church,

and was the first to play it at St. John's. She continued as organist until the autumn of 1870, when she was succeeded by Frederick H. Stiles, with whose playing the first quartet choir came into existence. This was composed of Isaac L. Stiles, bass; H. H. Stiles, tenor; Ida Potwin, contralto; and Mary Gilbert, soprano. After a time Frank L. Stiles took the place of Isaac Stiles, and Isaac Mansfield that of H. H. Stiles. Still later Ida Bassett replaced Ida Potwin.

For the first time chandeliers were installed for lighting the church. The pulpit disappeared, and only a lectern and prayer desk were used. The lectern (which Mr. Lusk says "Mr. Todd designed and had made") was placed on the north side and the prayer desk on the south side facing the people. The ladies purchased and put in all the windows, except the memorial, stained glass chancel window which was retained in the new chancel. They also provided cushions for the seats and new carpet for the floor. A Bible and an Altar Service Book and Prayer Book were presented the Parish by Mrs. Lucius Gilbert of New Haven, and a set of collection plates was given by Mr. Whittlesey, also of New Haven. The church was also repainted and decorated throughout. Mr. Lusk says: "The total cost to the parish, including the organ, was \$5,068.12, with the ladies 'Parish Aid Society' raising and expending \$820. in addition." During the alterations, services were held in Academy Hall. The work was completed and the church reconsecrated by Bishop Williams on October 29th, 1869.

On October 1st, 1869 The Rev. Ephraim L. Whitcombe became Rector of St. John's. His resignation became effective on February 1st, 1877, a term of seven years and four months, the longest term thus far in the history of the Parish of any rector except the part time ministry of The Rev. Samuel Andrews. His ministry here was not spectacular, but steady and full of accomplishment. He was extremely well liked, not only by his parishioners, but by the whole community. A few statistics will best point out his success here. In 1870 there were 72 families, 106 communicants, 10 Sunday School teachers, 67 scholars. This increased to 81 families, 135 communicants, 10 teachers, 80 scholars. During his rectorship there were 40 confirmed

and 35 baptized. The offerings for missions went from \$92. Diocesan and \$101.72 Domestic to \$92. Diocesan and \$181.25 Domestic.

Mr. Whitecome's wife died in 1873. In 1875 he married a second time, and chose for his bride Miss C. E. Bishop, one of the members of the parish.

In 1871 a mansard roof was put on the rectory at a cost of \$350. This was another piece of work accomplished by the ladies "Parish Aid Society." With the new facilities for lighting the church, it was possible to introduce the plan of a Sunday evening service on the first Sunday of each month. The operating expenses increased, due to higher salaries (rector from \$800. to \$900. ; organist from \$50. to \$100.) Also the care of the kerosene lamps demanded more time from the sexton, so the cost for the care of the church and the ringing of the bell increased. For the first time we find note of the rector being given a two weeks' vacation. Another bequest was received, this from Jared Pierpont who died in August 1872. Repairs were necessary in church and rectory. Also it became evident that something was wrong in either materials, workmanship, or installation of the chandeliers included in the work of 1869, for one of them fell. Two new ones were purchased from Bradley & Hubbard of Meriden, and these gave satisfactory service for many years.

At the annual meeting in March 1875 it became obvious that expenses were running above income. It was voted: "That the Wardens and Vestry confer with the Rector with reference to taking up a collection once a month for incidental expenses of the Parish — not to conflict with the ordinary collections." At a special meeting in May it was voted to raise \$300. by subscription to defray the current expenses of the parish incurred prior to the last annual meeting. This subscription list is still available. At the annual meeting of 1876 a resolution was passed: "That we tax ourselves ten mills on our valuation to pay current expenses, and to wipe out indebtedness of Parish, and a copy of the resolution be mailed to every member of Parish." In 1875-6-7- the Sunday School Superintendent was chosen at the annual meeting. Then on December 8th, 1876

Mr. Whitcombe presented his resignation to be effective February 1st, 1877.

We have been following the organization, growth, history of St. John's as shown by the parish records, supported by facts from other sources. The records give us much information; – lists of officers and clergy, sources of income, and the expenditure of same, changes in business procedure, in church services and ritual, changes in music, in buildings, the special contributions of the ladies' organizations, but there is nothing to show the time and money spent by the men to carry out the business written into the records. There is nothing to show how the ladies obtained the money they contributed; how they made stockings and sold them for fifty cents a pair, vests for 33 cents each, pants for 50 cents, a military suit for \$3. or a bed-quilt at from \$6. to \$12.12 1/2. Nothing, except an item on 'Pierpont's' bill "oyster crackers," to indicate the many oyster suppers put on at the homes of the different parishioners. No record of how many kegs of oysters came from Fair Haven. Chocolate, vanilla or lemon extract, as an occasional item on "Pierpont's" bill indicated the gallons of ice cream made by the ladies. The milk and eggs were usually collected as donations from some of the farmers. One day, though, the ladies met with one farmer who was much displeased about something, and greeted their request with a roar that he wouldn't give a thing. Perhaps that was the day Pierpont's bill carried an item of 31 eggs. There is nothing recorded about the basket suppers, where the baskets were auctioned off to the highest bidders, and each winner had the lady who packed the basket as his supper companion. And there were the suppers where, as an additional incentive, each person who bought a supper received a dish (plate, cup and saucer) to take home. Cookies and candy, two other items appearing occasionally on Pierpont's bill, give just a faint hint of the Christmas entertainments and other socials held in the rectory attic, and later in Stiles Hall (located east of the tracks and on the north side of Broadway, where tracks and Broadway meet). No mention of the choir rehearsals held in the different homes, the dedication of the singers, or of the social

hours with their abundant spread.

All of these things were a part of the everyday life of the parish. Some of them made money to be sure, but all worked for God through friendliness and goodwill.

On February 1st, 1877 the parish had no rector. The first supply clergyman was the Rev. Mr. Griswold, and an immediate attempt was made to hire him for one year. This attempt failed, and for several months more the parish was without a rector. At the annual meeting the vestrymen were given authority to reassess seats if necessary, and it was also voted that "seats are not to be sold for less than assessment." Further one half of the rent was to be paid in thirty days, the balance in six months. The committee was instructed to go and hear The Rev. Mr. Fitzgerald. No action resulted from this. Finally on July 22d, 1877 a call was extended to The Rev. John Coleman to become rector of St. John's. In his reply accepting the call, Mr. Coleman set the starting date for the rectorship as August 19th, 1877. When he arrived here he also assumed charge of St. Andrew's Church in Northford. His salary here was \$800. and in Northford \$300. , making a total of \$1100.

Mr. Coleman's first move was to discontinue the Sunday afternoon services completely, and to institute regular Sunday evening services instead. The Sunday afternoons were reserved for the services in Northford. The first recorded organization of the ladies of the parish was called the Sewing Society, and was organized somewhere around 1825 to 1830. In 1842 this had become The Benevolent Society. In 1843 there is record of The Ladies Association of St. John's Church, but this title does not appear again. A short time later the parish records speak of the Ladies Society, and by 1869 it was the Parish Aid Society. Now there is no way to determine just when or where one group (or name) stopped and the next began, and there may have been two overlapping societies. Finally on October 11th, 1877 "The Ladies Guild" was organized, numbering during its first year 28 members. It has continued ever since, but in 1959 is known as the Afternoon Guild. Mr. Coleman was very energetic. He made an

attempt to clear up the accumulated indebtedness. He introduced the practice of the celebration of Holy Communion on all Holy Days and Saint's Days, also every Wednesday and Friday. He started a parish paper called "The Record." "By the offerings of the Sunday School a black walnut prayer desk, no longer facing the people, and a chancel chair were placed in the chancel, and the old historical prayer desk disappeared from the south side of the chancel and was destroyed. During his rectorship an altar book rest was provided for the altar, altar clothes, linen, etc. ; altar vases, and a credence shelf, a memorial of Mrs. Jane Goodyear, who died March 21st." Mr. Coleman put up an alms-chest in the vestibule of the church, and started a drive for a 'Silver Communion Service.'

Many of these accomplishments were intended for, and actually proved to be of benefit to the parish. The manner in which the changes were made and the attitude of Mr. Coleman in his personal contacts with his parishioners were such that by late 1878 most of them were desirous that Mr. Coleman should resign, a gesture he had no intention of making. To demonstrate the seriousness of the situation it is necessary to quote verbatim at least part of what transpired. At a special meeting held on February 22d, 1879, presided over by Mr. Coleman, the following was presented: "Resolved: That we request our Vestry to invite our Rector to resign the Rectorship of St. John's Parish to take effect at the next Easter." This resolution was balloted on and was carried by a vote of 19 yes to 5 no. Mr. Coleman's reply was that he did not intend doing any such thing, — nor did he. At the annual meeting on Easter Monday, April 14th, 1879, Mr. Coleman presiding, another resolution was presented: "Resolved: That we instruct the Wardens and Vestry of St. John's Parish, North Haven, Ct., to inform the Rev. John Coleman that we do not wish him to remain with us as Minister or Rector of said Parish and that we shall not agree to pay him any stated 'Salary' from Easter Sunday, April 13th, 1879." This resolution was carried by a vote of 21 yes to 6 no. Still Mr. Coleman did not resign and at a special meeting on June 18th, he opened the meeting with an address in

which he stated "he should expect full pay, etc. , and should collect by law if not paid. " The resolution offered this time requested the vestry to represent to the Bishop the condition of the parish, and request him to take action. This was passed by unanimous vote. No immediate solution developed and so on July 10th at another special meeting presided over by Mr. Coleman another resolution was presented: "That the Wardens and Vestry be a committee to refer to the Ecclesiastical Authority of the Diocese the difference between the Rector and the Parish touching the resignation of the former, according to etc.". This resolution was also passed unanimously. This situation led to considerable correspondence between Mr. Coleman and the bishop on one hand, and various members of the parish and the bishop on the other. Eventually a way was found to solve the problems, and when the next special meeting was called on October 15th, Mr. Coleman was no longer here, and Stephen Gilbert was chosen to act as chairman. Mr. Thorpe sums up the deplorable situation in these words "The parish on his departure in October 1879 was less united than at any previous time in its history, and the indebtedness was much increased. "

Through all these years the parish was acting under the legal status of the old Episcopal Society in which a man joined or left the legal organization as he saw fit. None had been enrolled after 1852. In 1879 this legal membership was down to five (Ezra Stiles, Evelyn Blakeslee, Levi Bigelow, David Blakeslee, and Joshua G. Bailey). In 1877 the Legislature legalized the organization of Episcopal Parishes in accordance with canons of the church, — the general system in operation in 1959; there having, of course, been some changes in the canons between 1877 and 1959. Up to 1879 St. John's Church had not made the change in organization.

We arrive at a special meeting on December 16th, 1879. The only vote, and a most important one, recorded at this meeting was: "That we extend a call to The Rev. Mr. Lusk of Unionville to be Rector at a salary of \$800. a year and the use of the Rectory. "

The year's end found the parish heavily in debt and

in an extreme state of disunity. We can envision the chaos which existed and clearly imagine the loyal parishioners' anxiety for the future of St. John's.





1800



1880-1923

As the year 1880 began, it found St. John's Parish in a badly divided state, and heavily in debt. The situation was certainly far from promising. There was however a new force to be considered, for on January 1st, 1880 there came from Unionville, Conn., The Rev. William Lusk, Jr. (the Jr. was dropped in later years), to begin a Rectorship of nineteen years, the longest term in the history of the Parish. Mr. Lusk brought to North Haven with him, his wife Clara B. Holcomb Lusk, a relative of The Rev. Origen Holcomb who had officiated in St. John's in 1820, and his daughter Harriet. Mr. Lusk was descended from a long line of Presbyterians. His father was a minister of this faith and Mr. Lusk was educated and started his career as a Presbyterian pastor. After a short time he was converted to the Episcopacy and was ordained deacon in 1865 and priest in 1867. He came into the Diocese of Connecticut from the Diocese of Albany, N. Y., in 1876.

When Mr. Lusk came to St. John's he found recorded; 76 families, 128 communicants, 9 Sunday School teachers and 62 scholars. When he paused during the 15th year of his rectorship, to look back to see what had been accomplished, he found there had been 61 baptisms and 76 confirmations. He also found that the number of families had increased to 95, and the communicants to 195; the Sunday School teachers and officers to 12 and the scholars to 128 with the total number of persons connected with the congregation being 300. He also noted that the parish was out of debt, having paid in full the accumulated indebtedness.

As we study the records it is interesting to note how the growth of the parish brought new and increased responsibilities, and how, correspondingly, new methods were needed to take care of them. For example, when a bequest first established a trust fund, it was necessary to appoint a trustee. As other funds came into being, more trustees were appointed. Then the Sunday School, at its beginning a small, rather insignificant group not generally considered of much importance, grew to the point where it was considered necessary to appoint or elect the superintendent at the annual parish meeting, as was done in 1880. The future was to reveal continued growth which led to a self-sustaining organization, which had its own treasury, held its own annual meeting, and elected its own officers. Returning to 1880 we find that the financial affairs of the parish had grown to such an extent that it was necessary to appoint an auditor, and the first auditor appointed was O. Sherwood Todd.

We have noted that the parish debt was paid off. The record shows Mr. Elias Pierpont as a leader in this movement, for there is mentioned a vote of thanks to him for his gift of a large sum of money for this debt. The amount is not noted. Another leader whose efforts in this cause received mention, was the parish treasurer, Mr. R. T. Linsley.

At the 1882 annual meeting an interesting vote was passed. It begins by giving the vestry considerable latitude, but ends very specifically. We quote: "That it be left with the vestry to hire organist and sexton, also to do any other work which they thought best, to use their own judgement in paying for same, also see that the Sexton swept the Church thoroughly as often as once every month."

In 1884 the parish received another bequest. It came from Mrs. Eunice Stiles Brooks, once of North Haven, who until the time of her death had been living in the town of Morris, Otsego County, New York. The amount of the bequest was \$1000., the interest was to be used in the payment of current expenses of the parish.

In 1882 the parish was reorganized in accordance with the law passed in 1877, and the Canons of the Diocese.

This was the Parish Corporation system much the same as we have in 1959. All male members of the parish were eligible for membership in the new parish corporation. This was something new, and many people did not understand, or were afraid of, the duties and responsibilities of the members of the official corporation, and refused to join. For a few years, the membership was very limited. However a few names were added each year until eventually a fair representation was attained.

From 1885 through 1896 ushes were elected at the annual meeting; at first two and later four. In 1897 the Brotherhood of St. Andrew (reported as gradually forming in 1895, must have completed organization in 1896) was asked to take care of this matter.

In 1886 the parish lost two active workers through the deaths of Mrs. Sarah J. Stiles and Miss Harriet Pierpont. Mrs. Stiles left a bequest of \$1000. with the specified proviso that Pew #56 be set aside as a free pew. Miss Pierpont left the parish the sum of \$100. , and the Board of Missions of the Episcopal Church the sum of \$694.

The afternoon services, starting at 1:30 o'clock, had been a traditional service from the origin of St. John's. As we have previously mentioned, it was discontinued during the rectorship of The Rev. Mr. Coleman. Mr. Lusk revived this service but with the continual decline in attendance, the time came when it again seemed wise to discontinue it, and substitute an evening service. In speaking of this evening service Mr. Lusk says: "it has since continued with gradually increasing success, although not by any means so well attended, or of the same value as the morning service."

For many years the vestry consisted of three men, but in 1889 it was voted to increase the number to five. For several years it fluctuated between five and six, finally settled at six for a considerable period.

In 1887 it was voted to increase the rector's salary from \$800. to \$900. , and in 1889 it was again raised, this time to \$1000.

During the period from 1887 to 1898 there are numerous things that we think should be mentioned. The

practice of renting pews did not bring in nearly enough money to cover the operating expenses of the parish. The amount fluctuated greatly from year to year, and we are told that the largest amount of rental received in any one year was \$780., – not even enough to pay the rector's salary. In 1888 this method was dropped and the system of pledges was adopted. As this pledge system called for weekly payments, it necessitated the inauguration of the method of taking up a collection at every Sunday service, and not just one Sunday a month.

The Ladies Guild again came forward and recushioned and recarpeted the church, installed a furnace in the rectory, and took care of its needed repairs and improvements. In 1885 they started the plan of making contributions to The Woman's Auxiliary to the Board of Missions. In 1889 a society called "The King's Daughters" was organized. This society gave the church two brass vases and the brass cross still in use on the Altar. They also, like most church organizations, did much other good work which was never written into the records. No documents have appeared to tell how long this group was in operation, or who and how many belonged to it. However, from the names inscribed on the cross they gave, it is evident that it was a group of girls whose ages might have run from seven to eighteen. The name "King's Daughters" was one that was more commonly identified with a woman's organization in the Congregational Church, and consequently there was some opposition to its use in connection with an Episcopal girls' group. The situation was further complicated when, in 1892, a local chapter of a National Episcopal women's organization known as The Daughters of the King, was organized. This brought into active operation at the same time, two groups with very similar names. In view of this situation it became advisable to discontinue the King's Daughters, and an educated guess would place the date at around 1897 or 1898.

The Chapter of the Daughters of the King was formed by a group of 24 women, who were admitted at a public service in the church. This was not a money raising group, but rather an organization to assist the rector in the work

in the church.. It was responsible for much of the work that in 1959 is done by the Altar Guild. For many years the Chapter at St. John's was very active, and was of great assistance to the rector. Two of our people became officers in the Diocesan Chapter, – Mrs. Esther Rice as president, and Miss Anna L. Goodyear as secretary. The chapter has never officially disbanded, but at some time in the 1940's it became inactive.

In 1889 the date of the annual parish meeting was changed from Easter Monday to the Monday after the last Sunday in March. In 1890 a fund was established to be known as the "Organ Fund, " and H. F. Potter was appointed as Trustee, and in 1891 another fund was created to be known as "Improvement of St. John's Church Fund, " and the trustee was E. H. Pardee. Also in 1891 Mr. Lusk was empowered to sell a stove and a melodeon. There is nothing to show the price they brought, or to whom they were sold. In 1889 a sterling silver Communion Service was purchased at the cost of \$250. It consisted of a flagon, in memory of Mrs. Eunice Stiles Brooks; two chalices, one in memory of Rufus Pierpont and Daniel Hobart Pierpont, the other in memory of Isaac C. Stiles; a paten, purchased by the general offerings of the members of the congregation; and an oak chest.

During the years 1892-93 there were many meetings from which emerged a series of votes that, taken in sequence, are quite interesting. At the annual meeting in March 1892 the vestry was instructed to report at the next meeting regarding such improvements to the church as might be desirable and probable cost of same. April 18th: a committee of members of parish to be appointed to solicit subscriptions to the amount of \$1600 to complete the sum of \$5000. for church improvements. May 2d: Committee report accepted and committee continued. Building committee appointed and instructed not to make contracts in excess of the amount of subscriptions in hand. Mr. Lusk authorized to procure plans for church improvements, said plans not to cost more than two percent. May 16th: Voted to rescind action of May 2d regarding plans for improvements and architect's compensation,

— then voted to leave the matter with the building committee. Annual meeting March 27th, 1893: Building Committee appointed in 1892 be discharged; I. L. Stiles be authorized to purchase 50 ft. of land south of church; Committee (on subscriptions for funds) of 1892 be authorized to solicit subscriptions for a new church. April 13th; I. L. Stiles reported that 50 ft. of land, south of the south line of the church and running east to east end of horse sheds, could be purchased for \$300. The vestry was authorized to erect a new church, — the site; the plans; and the materials left to the discretion of the vestry; (At a vestry meeting held May 4th, 1893, the vestry voted to build on the site of the old church, a new church of brick with stone trimmings), but the cost not to exceed \$15,000. The vestry was further instructed to make suitable arrangements for public worship while the new church was building; Subscriptions for new church to become due on January 1st, 1894. Those who wished could take up to five years to pay, by paying interest at the rate of 6% annually. May 4th: Vestry authorized to borrow \$325. to purchase the 50 ft. of land. Vestry authorized to borrow for church building purposes an amount not to exceed the amount of pledges. Any subscription paid before January 1st, 1894 could be discounted the interest on the same from the time of payment to that date. July 6th: voted "To rescind action of last parish meeting relating to building new church." Voted "To rescind action of last parish meeting relating to borrowing money." Voted the appointment of a committee to make settlement with the architect for church plans ordered in 1892.

A special meeting in July 1893 authorized the building of the verandah on the front of the Rectory and the making of all necessary repairs. It also authorized the subscription of funds to pay the cost of this work. The cost, as reported in March 1894, totalled \$482.19; the money collected \$367.19 and \$115. was taken from the Church Improvement Fund to complete the payment.

On October 26th, 1892 the death of George Mason, another staunch supporter of St. John's, occurred. Mr. Lusk says of him, "for about 60 years he was connected

actively, and as a contributor with the congregation of St. John's Church, and always, during that time indicated a great deal of interest in the financial prosperity of the parish, saying, sometime before his death, that he would remember St. John's Church, and that 'the Episcopal Church should not go down for want of money.'" He lived up to this statement in full measure for at his death he left a large bequest to the parish. Mr. Lusk lists the value as \$9500. , subject to the life use of his two sisters.

In 1895 St. John's lost another active worker in the death of Isaac L. Stiles, the Senior Warden. He also left a bequest to St. John's in the amount of \$5000. In 1909-1910 this fund was used in the building of the parish house.

At a vestry meeting on February 14th, 1895 the vestry authorized its music committee to supply music for the coming year. Then two more votes were passed that gave the committee definite instructions:

The first – "That we do not have a quartette choir."

Second – "That the committee procure Mr. F. H. Stiles, if possible, to play the church organ and select and train a boy choir for the coming year--."

In March 1895 the parish meeting instructed the vestry to sell the organ "if they can get a suitable price for it." They couldn't, so the organ remained in service for several years more. On September 26th a special meeting authorized the vestry "to borrow--- such a sum of money as may be necessary to properly heat and light the church and rectory -- not to exceed \$1,100." This vote was rescinded at the annual meeting on March 30th, 1896, and a new vote was passed authorizing the borrowing of \$2000. to pay for the heat and light, and also "to take up outstanding notes and pay current expenses." This meeting also passed two other interesting votes: First: "To allow Joseph Pierpont to sell three stoves now in New Haven for \$25. Second: "That Joseph Pierpont be authorized to sell the hot air furnace now in rectory, for not less than \$35. This last vote was rescinded at a meeting held on April 8th, and the price was reduced to \$25.

The vestry appointed F. L. Stiles to make the necessary contracts to install steam heat in church and rectory.

The installation was made at a cost of \$900. plus architect fees of \$100. The furnace was placed in the rectory, and pipes were laid underground to carry the steam to the church. The vestry also authorized Joseph Pierpont to rearrange the lighting in the church as he saw fit.

In 1890 the choir screen (constructed from the old chancel railing of 1859) was removed from the arch, and the choir was brought out into the nave in front of the organ, facing north. Mr. Lusk says, "This was done at an expense of \$128. and the place of the stove was thus taken for the choir enclosure which was a great improvement in its woodwork and finish over the previous choir screen." With the inception of the boys' choir in 1895 more changes were necessary. Choir stalls were bought and installed in the chancel. Either at that time or a short time later, the choir enclosure of 1890 was removed and a curtain was purchased to hang across the lower part of the arch.

At a meeting of the parish on April 12th, 1897 there appeared from the ladies an offer to carpet the church and put in a new metal ceiling (the plaster ceiling was in rather poor condition). This offer was accepted. Work of this kind would normally lead to redecorating, and apparently it did. We find no vote about it, but there was a bill in the amount of \$860. for painting and decorating. While this work was in process, it was necessary to hold services elsewhere, and the place selected was Memorial Hall. The rental charge was \$33.

On October 4th a parish meeting was asked to release the rector for one Sunday night each month to take a service in Clintonville. This request was refused, but when it was renewed in November 1898, the vote was to leave it to the discretion of the rector.

On November 12th, 1897 a group of eleven women of the parish met to effect a reorganization of The Ladies Guild. It was still The Ladies Guild, composed of the women of St. John's, but they adopted a new constitution and a set of by-laws, and elected officers in accordance with them. From 1877 to 1897 no official records of the "Guild" have appeared, but from 1897 forward the activities of this

organization, which has earned so much money, and done so much for St. John's both financially and socially, are much easier to trace. From the first records in 1897-98 we learn that at their frequent meetings they worked on articles for the Christmas sale; they worked on various articles (at a price) for local people; and they worked on other articles (at no price) for numerous and widely scattered hospitals and missions, — many of which were indeed far afield. We learn of the suppers put on after many of these meetings, — some in homes and others in the court room in Memorial Hall. The price was amazingly low, usually ten cents and sometimes as high as fifteen cents.

The boys' choir of 1895 lasted about two years. It was then decided to organize a mixed choir. Again in 1898 the "Guild" came to the rescue, for the ladies at their meetings made the necessary vestments for "the ladies of the choir." It would require a separate chapter, or a complete volume, to record in detail all the history of The Ladies Guild. With the limited space available, we can only mention some of the most pertinent items.

At a special parish meeting on September 7th, 1898 the rector presented his resignation to take effect on January 1st, 1899. He also made the request that for the month of December he be given a vacation. This arrangement would mean that he would not actually officiate after the first of December, but that, with his resignation becoming effective on January 1st, his official term of service at St. John's would be a full nineteen years. The parish accepted the resignation and also granted the month's vacation.

In what would appear to be an attempt to make plans well in advance, a special parish meeting was called for the next week, September 14th, "for the purpose of calling a rector, etc." This meeting was called to order, but adjourned without taking any action. On November 23d at another special meeting it was voted to extend a call to The Rev. William J. Brewster of Northford. The minutes give no further reference to this action, but Mr. Brewster did not officiate here, and we assume that he refused the call. No other action was taken until March 6th, 1899 when

another special meeting voted to extend a call to The Rev. Louis A. Parsons to become rector, assuming charge on April 1st, 1899, at a salary of \$900. per year, plus the use of the Rectory, and the payment of his coal bill. Mr. Parsons accepted the call and came to North Haven. He was a young, single man, and his mother and father came to live with and keep house for him.

At the annual meeting on March 27th something new and unusual occurred when applications for membership were presented by two women – Miss Eva L. Bradley and Miss Mary L. Goodyear. The meeting being uncertain as to procedure, these applications were tabled pending further study as to eligibility. (Actually the canons of that period held no provision for accepting women as members of a parish corporation, so these applications had to be rejected.) The item is worthy of mention, however, for it is the first record of any women applying for membership in St. John's.

At a special vestry meeting held on February 11th, 1900 it was voted: "That a special parish meeting be called for Monday evening, February 19th, 1900, at 8:00 P. M. at St. John's Church, to consider the matter of either repairing the church organ or purchasing a new instrument." A committee was appointed to investigate and report at said meeting. This special parish meeting was duly called and held. The minutes of this meeting are the first that contain an item making note of the reading of the warning. This procedure eventually became a standard practice. The parish voted favorably on a resolution "That the Parish purchase a new organ provided the funds can be raised by subscription (including the present organ fund)." A committee, consisting of The Rev. Mr. Parsons and Mr. Linsley, was appointed to solicit subscriptions for the organ fund. This would indicate the imminent purchase of a new organ, BUT at another special meeting on May 7th, there was "discussion at length" following which it was unanimously voted "That action taken at a previous meeting with regard to purchasing a new organ be rescinded and that the committee appointed to solicit pledges for same be discharged with thanks." The responsibility for

repairs to the old organ already lay in the hands of the music committee of the vestry.

In April 1899 The Ladies Guild voted \$30. 'towards papering the rectory.' The parish acknowledged this assistance by passing a vote of thanks at the annual meeting in 1900.

In the fall of 1900, we find a vote to construct a five foot side walk from the church to the street corner (St. John and Trumbull), and a three foot walk from the corner of the church to the rear door of the rectory and from there to the horse sheds, this is certainly indicative of the growing tendencies of both town and parish.

At a vestry meeting held on May 5th, 1901 a vote was passed: "That Sunday, June 2, 1901 be appropriately observed in commemoration of the laying of the corner stone of St. John's Parish in the year 1834; and that special services be held morning and evening." There is no other mention of this nor does there seem to be any explanation as to why the 67th anniversary was designated for special mention. However a Year Book and Directory was printed for the period of 1901-1902.

As the parish has expanded from time to time one group or another has been formed into an organized society. Some of these societies lasted only a short time. For several there are no known records to mark their rise and fall. All of these, small or large, short or long lived, have fulfilled their purpose, and have had a definite place in St. John's history. We shall, therefore, make mention of all of them that come to our knowledge, preferably in, or near, the time period in which the particular organization was formed.

One such organization, mentioned in the Year Book noted above, was the Choir Guild. This group was organized April 21, 1899. Regular meetings were held every month, but realizing that with an adult, mixed, volunteer choir, something more than a strict application to the study of music was needed to maintain interest, it was specified that the alternate meetings were to be of a social character. This Guild lasted from six to eight years. For a time it operated with much success, but as some of the

leaders left town and unforeseen conditions arose the combination brought to an end this organization. On June 4th, 1915 it was reorganized and again its purpose was "to assist the choir and to furnish at the same time social relaxation for the members of the choir." At this time membership was open both to members of the choir and to non members who were interested in the work of the choir. The reorganized group followed the pattern of the original, meeting with success for a while and then running into circumstances which ended its usefulness.

Considerable business came before the annual meeting held on March 31st, 1902, we wish to mention only four items:

First: A motion to increase the rector's salary from \$900. to \$1000. was defeated by a vote of 10 No to 3 Yes.

Second: A committee was appointed to investigate and estimate the cost of changing heating in church and rectory.

Third: A communication was received from the Daughters of the King relative to placing a new altar in the church. After discussion the clerk was instructed to convey to them the desire of the parish that they devote their offering for the time being to some other object, and the suggestions offered were a new organ or the church building fund.

Fourth: The appointment of a committee to solicit funds for a new church organ. Although the move for a new organ had been voted down in 1900, the last two items mentioned brought it back into active consideration, and this time the project moved forward rapidly.

At an adjourned meeting held on May 7th it was reported that \$540 had already been pledged toward a new organ. On May 28th the subscription committee was increased by the addition of one person for each school district.

The meeting of May 28th also authorized the proposed change in heating arrangements. This change called for the installation of a new furnace in the rectory basement, this to be used only for heating the rectory. The old furnace was then made available for the sole purpose of heating the church.

To return to the organ question:— On July 20th, 1902 the ladies of the parish formed a new organization, complete with constitution and by-laws. This new society was called The Ladies of St. John's Parish, and the sole purpose was to raise money for the Church organ. " On July 28th the Ladies Guild voted to give \$50. towards the new organ, and then apparently suspended operations for nearly a year, for the next item in the "Guild" minutes is dated July 10th, 1903. In the meantime the new society was most active. Their first plan, as expressed on July 20th, was to raise what they could, but this was made more definite on September 4th when it was voted to raise \$300. By April 1st, 1903 this organization showed a treasury balance of \$290.40 with outstanding pledges of \$46.50 which, (if collected) would have brought the total to over the \$300. goal. On June 24th, it was voted to turn the money over to the trustee of the organ fund, but the exact amount was not specified. Then on July 8th the meeting voted to eliminate the by-law covering meeting dates, and gave authority for the president to call the next meeting. The purpose of the organization having been fulfilled, no such meeting was ever called, and it was at this point that The Ladies Guild resumed operations.

By November 3d, 1902 the committee were able to report to the meeting subscriptions in the amount of \$2753.50 with some additional subscriptions in prospect. Nineteen members present at this meeting signed a document whereby they "pledged any deficit occurring in necessary amount to secure new organ, — such amount not to exceed \$200." The meeting appointed Mr. Isaac E. Mansfield a committee of one to place the contract for a new organ, and at the annual meeting on March 30th, 1903, it was reported that the contract had been placed with Hall & Co. The organ was duly installed and at the annual meeting on March 28th, 1904 it was voted: "That Mr. Mansfield be extended a hearty vote of thanks for his interest and efforts in placing the new instrument in the church."

The annual meetings had been held in the afternoon, but at this meeting it was voted "that hereafter the annual parish meetings be held in the evening." This was a

reflection of the gradual change in the economical status of the community, – a change from a strictly rural district with farming as the main interest, to a more suburban area where many of the men were being employed in daytime jobs, in New Haven or Wallingford, so that it was impossible for them to attend an afternoon meeting.

After the regular business matters had been disposed of, the resignation of the Rev. Mr. Parsons was presented to the meeting. The resignation was accepted, effective as of May 1st, 1904. Mr. Parsons then requested "that his father and mother be allowed the privilege of occupying the rectory for a few months, or until a new rector is settled." The request was granted. The meeting then adjourned until June 6th at 8 P. M.

At the adjourned meeting on June 6th, following the dispatch of further routine business, the question of a new rector came up for discussion, with The Rev. Frederick R. Sanford of Black Hall, Conn., as the leading candidate. A ballot was taken, and it was voted: "that the matter of arranging satisfactory date for commencement of Mr. Sanford's rectorship and the occupancy of the rectory be left with the two wardens," with an amendment stipulating that Mr. Sanford should assume rectorship not later than July 1st, 1904. The agreement is not recorded, but the payments made by the treasurer, indicate that Mr. Sanford actually started his rectorship at St. John's in the middle of July at a salary of \$900. a year and the use of the rectory. This salary was increased in March, 1905 to \$1000. per year. Mr. Sanford remained in North Haven but a short time. His wife died in February 1906, and his own health became so impaired that he presented his resignation on November 12th of the same year.

Referring again to The Ladies Guild records we note that as a result of the success of their fifteen cent suppers, their peach festivals, their sales, etc., they were able, not only to continue to aid numerous hospitals, missionary posts, and orphanages, but also in 1903 to give money towards defraying the expenses of laying the hard wood floor in the chancel, to buy the material and make new cassocks for the choir, to pay for the laundering of the choir "cottas"

twice a year, in 1905 to have the rectory piped for gas, and to do or have done other things too numerous to itemize.

We have spoken of the group of young girls known as The King's Daughters. After 1894 there is no mention made of work within this age group, nor have we been able to locate any records of any societies. Yet there are always girls in this pre-teen and teen age group, and there definitely was some organization. From approximately 1899 to 1902 there was an active group. This may have been an extension of the King's Daughters, but we have been told that the King's Daughters had ceased to exist, and that this group was called a Junior Auxiliary. About 1904 another group of girls was formed into a society known as The Junior Auxiliary. Originally this was formed as a social society, but later became a working organization. As a working organization it did some work for missions, took care of a booth at the annual sales, and helped in other ways. The society existed for twelve to fifteen years in its various forms. In the 1915 Manual, Mr. Lewis speaks of the Junior Auxiliary as "an organization of the younger children of the Parish which meets during Lent to work for some object outside of the Parish." A few years later this had ceased to be an active organization.

It would be well to note here the steady growth of the parish. Mr. Parsons, in his Year Book records 218 communicants, of which 186 were resident and 32 non-resident. He also speaks strongly of the Sunday School and its importance in the parish. Unfortunately he does not list the total membership, but he does list five officers and eleven teachers. The Sunday School sessions were held immediately after the morning service. As there was no parish house, all classes were held in the church. There were three or four adult classes, as well as the regular grades, and at times it was a problem to assign space for each class. Nevertheless all classes met regularly and satisfactory results were attained.

There were also two social events ostensibly for the Sunday School, but actually participated in by the parish. Of course these are still taking place in 1959, but the form

is different, and with all the other activities that are now available, the interest and excitement are much less than in the early 1900s. A little detail would therefore not seem to be out of place.

The Christmas entertainment became a tradition. It was held on or near Holy Innocents Day in several different places through the years and the entertainment itself consisted of various programs. From the time that the Memorial Hall was built until the parish house was constructed, the entertainment was held in the hall. By the latter 1890s a regular program had been established. This started with a processional, led by members of the choir with the children following. The procession started on the first floor, marched up the stairs and to seats in the front of the hall, usually singing "Onward Christian Soldiers." This led to a short service which included the singing of several Christmas Carols. Then the entertainment, which frequently consisted of a fairy tale play, in which the principal characters were played by teen age members of the Sunday School, and lesser characters were played by the younger children. (After the parish house was built, the change in the building necessitated some changes in the general program. The processional was eliminated, and because of lack of staging facilities, the type of play was necessarily changed.) After the play there was always the Christmas Tree with a visit from Santa Claus and each child received a small gift, a box of hard Christmas Candy, and an orange. The evening ended with refreshments consisting of cake and ice cream.

The other exciting event was the church picnic, which grew into special prominence after the completion of the through trolley line from New Haven to Wallingford in 1905. The picnic was held during the summer, usually in conjunction with the Congregational Church, and a few times the Baptist Church in Montowese participated. The picnic was held at one of the shore resorts, most often at Lighthouse Point. It required two or three special trolleys to transport the picnickers.

These high lights in each year were held in the same form until the first world war. With the present varied

activities for both old and young; and with the speed and convenience of modern travel; it is almost impossible now to portray properly the importance of the place these two events held, both in the life of the parish and in the life of the community. They were so eagerly anticipated by young and old alike.

We have mentioned the Brotherhood of St. Andrew, formed in 1896. It was an active part of the church life for several years, and in 1906 was still considered responsible for the ushers. However in 1905 and 1906, several of the most active members left the town, and by the end of 1906 the organization had become inactive.

From the treasurer's records it appears that Mr. Sanford left the parish on December 17th, 1906. As the year came to an end we find the parish once again without a rector. On February 18th, 1907 a special parish meeting voted to extend a call to The Rev. Edward T. Mattewson. However at the adjourned annual meeting held on April 15th, Mr. Potter reported that the call had not been accepted. Finally, on June 3d, 1907, the parish voted to extend a call to the Rev. Arthur F. Lewis of Unionville, Conn., to become rector at a salary of \$1000. and the use of the rectory. Mr. Lewis accepted the call and in the early part of October 1907 arrived in North Haven to assume his duties as Rector of St. John's. Mr. Lewis remained in North Haven until January 1st, 1924, a term of a little over sixteen years. It is interesting that of the 44 year period from 1880 to 1924, 35 years were covered by the rectorship of two men, The Rev. Mr. Lusk and The Rev. Mr. Lewis, both of whom came to St. John's from Unionville.

During this period between rectors, repairs and improvements were made in the rectory, the noted items being the Ladies Guild vote to "paint and fix the floors at the rectory," and the parish vote to install a bathroom. Shortly after the arrival of Mr. Lewis, this last vote was followed by another to install a pressure water system, the cost was about \$230. This was to become obsolete in about three years for in October 1910 the vestry voted to install city water in both rectory and parish house as soon as the mains were laid.

The method of bringing steam heat from the rectory basement to the church had never provided a really satisfactory arrangement. With the passage of time, and the normal depreciation of the equipment, it became increasingly difficult to heat the church. This led to an investigation as to methods of improving the situation, and in June 1909 it was voted to "excavate on the south side of the church for the purpose of putting in a steam heater, said excavation to be 20 ft. x 30 ft. and 8 ft. deep." With the slow but steady growth of the parish (and the town) the need for a parish house was becoming increasingly apparent, and before the actual work on the excavation was commenced, it was decided to delay it for a time until the possibilities of erecting a parish house had been given greater consideration.

The year 1909 was the 150th anniversary of the founding of St. John's. This seems to have been overlooked, for it was not until July 6th that we find record of a special parish meeting called "to take action about the 150th anniversary." Special services were planned, but no mention is made of the date selected. Records of The Ladies Guild establish the time as late October, 1909.

In the year 1909 the Rector's salary was increased from \$1000. to \$1200., and in 1920 it was increased to \$1500.

The question of a parish house continued to be uppermost in the minds of the members of the parish. Many believed it necessary, but the lack of sufficient funds appeared to make the construction of such a building impossible. Finally, at a meeting held on December 10th, 1909, the vestry brought the whole matter out into the open. The minutes of this meeting state that \$2000. of the \$5000. fund left the parish by Isaac L. Stiles had been borrowed to meet current expenses. The vestry voted that, if this \$2000. could be repaid, restoring the fund to its original principal, "Then it is hereby agreed and voted to appropriate the same or any part of said fund to build a Memorial Parish House, such as is approved by a building committee to be hereafter appointed. It is also the vote of this vestry meeting that said building shall not exceed the amount of

said fund." The committee appointed consisted of Frank L. Stiles, Hubert F. Potter and Herbert P. Smith. This committee secured an architect to draw up plans. The vestry appointed "a special committee to solicit subscriptions to make the I. L. Stiles fund intact, and also to raise whatever money is needed to furnish the parish house."

In 1908 Mrs. Harriett (Rufus) Pierpont purchased and later gave to the parish the land for the parish house, and Romanta Linsley pledged the sum of \$500. Mr. Linsley was not to see the completion of the building, for his death occurred before that time. The court granted the parish request to collect from his estate the amount pledged and records show the net amount received to have been \$465.58.

The total funds available were not sufficient to complete a building such as was desired, and originally planned. Changes had to be made, and the resulting building was of a capacity that all realized was barely adequate for the needs of the parish at that time. The corner stone was laid in 1910 with proper ceremony, and the building completed and dedicated in 1911.

The parish house solved the problem of a change in heating arrangements for the church. A furnace was installed in the basement to provide steam heat for both church and parish house, and a hot air furnace for use in the parish house only. The steam heat was used primarily on Sundays and holy days when heat was needed in the church, or in both church and parish house, and the hot air during the week whenever the parish house only was to be used.

Like every new building there were extra expenses not in the estimates and beyond the actual construction costs. One of these was grading and another was organ expense. The reason for the latter item was that when the organ was installed in 1903, the console was placed in the nave between the organ chamber and the row of seats on the south side. This location proved to be directly in front of the place designated for the doorway connecting church and parish house. It was therefore necessary to move the console and it was transferred to the same spot it occupies in 1959. The original placing of the console

and the later installation of the doorway also necessitated the removal of one or two of the front pews, and also the cutting back of the steam pipes that lay along the south wall. The cost of moving the console is listed as \$299.67.

The records show many contributions, most of which were anonymous, but there is note of \$300. given by the Ladies Guild. No book-keeping entries were made to show the replacement of the full \$2000. to the I. L. Stiles fund, and the withdrawal of the full amount, but the result is the same. The building did become a memorial, – not only to Mr. Stiles, but also to Mrs. Pierpont and to Mr. Linsley. The total cost as reported on April 1st, 1912, and including bills still unpaid, was \$6560.72.

In 1911 The New Haven Water Company installed their pipe lines through the central part of the town. With the rectory connected to the city system, there was no further need for the well and it was voted to have it filled up. The vestry also voted to install a hydrant between the church and the rectory.

The installation of city water marked an important step forward in the life of the community. In order to provide better fire protection for the central public buildings it seemed advisable to install two other hydrants, one on the west side of the "Green" about opposite the Congregational Church and one opposite the Town Hall. It was to become obvious that hydrants without any hose did not afford much protection. Shortly after their installation the Congregational Church caught fire, and without adequate hose it was impossible to prevent its complete destruction.

This led to the purchase by the vestry of a considerable length of fire hose. Repairs were being made on the horse sheds (then in active use), and at the same time a box was constructed on the exterior, running the full length of the north to south wall of the west shed to contain the new fire hose. The new Center Volunteer Fire Company soon purchased some hose, and that owned by the church provided additional protection in emergency for church and town. As the fire company grew in size, and added apparatus it eventually became unnecessary for the church to maintain this equipment.

In 1909 a small group of young men, under the leadership of their rector, The Rev. Mr. Kenyon of Christ Church West Haven, formed an order called the Knights of Gordon. In 1911 the name was changed to Knights of Washington. It was quite a success locally, and plans were devised for its expansion into a Diocesan or perhaps national organization, the individual units to be known as companies. At first it spread quite rapidly, and in a few years there were several companies in other states. The company here at St. John's was the fifth one organized. Designed primarily for older boys and young men, older men were not excluded, and at St. John's the membership included ages from 18 to 60. It was not a large group, but was quite active for from five to six years. Aside from filling a social need, the company tried to help in other ways, one recorded instance being to take care of the bill for the telephone which had been installed in the parish house. The theory of the organization was good, and originally it seemed destined to succeed. Internal dissensions hindered its growth, and led to the withdrawal of several of the New Haven area companies, including St. John's. In 1959 there are only two or three widely separated and unrelated companies still in existence.

The Spanish-American War of 1898 had so little effect on church or town that no mention has been made of it. This was not true of World War I. Many of the town boys went into the armed forces, and quite a few of them were members of St. John's. This fact plus the normal restrictions of war years made considerable difference in the parish life.

We have listed some activities of The Ladies Guild up to 1905, and the increasing importance of this group to the parish life demands that we do likewise for the next ten year period. One interesting thing we should mention is the establishment of a Clintonville branch of the Guild. Due at least in part to transportation difficulties, the many women in the Clintonville area decided to hold their work meetings at neighborhood homes, and there to work on the same projects as the main group in the center. This group became known as the Clintonville Branch, and records of

their meetings are included in the "Guild" record book.

In 1907 the Guild again recarpeted the church. It paid for painting and papering in the rectory, also painting and repairing the floors. In October a reception was planned, and given in Memorial Hall, for The Rev. Mr. Lewis and his family. In November, fifty prayer books and fifty hymnals were purchased and given to the church. In December it was voted to pay to the parish treasurer the sum of \$275. with a pledge of \$25. more to follow.

The meeting of February 13th, 1908 was well attended, due in part to the efforts of Mr. Walter Potter, to whom was extended a vote of thanks "for his services and use of his team to bring a large load of ladies to the meeting." It was at this meeting that a vote of thanks was given Mrs. Rufus Pierpont for the gift of the land for the parish house. A strawberry tea and lawn party planned for June 15th had to be held in the court room because of weather conditions. Proceeds \$22.60. A project proposed in September "to collect a mile of pennies." This was to be done by use of three foot strips that were made up and passed out, each strip having slots to be filled with pennies.

June 1909; new choir caps for the girls. (Mrs. Pierpont offered to give the velvet and cut out the hats, if the Guild would make them). October; arranged for the 150th Anniversary Celebration. May 1910; they had the floors at the rectory repaired. In 1911 part of the church was redecorated. In addition to the \$200. for the architects bill and \$100. cash donation, the records show that the Guild furnished rugs, chairs, gas fixtures, curtains and tables for the parish house.

In November 1911 it was voted to organize a Womens' Auxiliary. This was done within the framework of the Guild. Regular meetings were held under the name of The Guild, and special meetings under the name of The Women's Auxiliary, the minutes of both being recorded in the Guild record book.

November 1912 – Voted to pay bill of \$155. for painting outside of rectory and church. December – Voted to pay bill of \$71.70 for walk on south side of parish house, and for floor laid in rectory woodshed. 1913 – Painting

and papering in the rectory.

The meeting on January 8th, 1915 voted to give \$200. to the vestry for parish expenses and \$200. to apply on the \$1000. note. At this same meeting record was made of the Christmas time decoration with greens of graves of twenty-six members of the parish who had died during the past few years. Up to this time the air for the operation of the organ had been supplied by a hand operated pump. In 1915 a fund known as the Organ Motor Fund was started, the object was the eventual purchase and installation of a motor to operate the pump. The organ motor fund grew slowly. After several years it became large enough to pay for the erection of a small addition to the church building, and the installation of the motor.

The preceding list of accomplishments only records the results of all the sales, suppers, teas, entertainments, and other projects that provided the money. It should also be noted that along with the parish work, the minutes of a large majority of the meetings in all these years, make note of work being done on articles to be sent to missions, hospitals and orphanages. The list of the institutions aided would be far too long to include here, but the appeals came from many states throughout the country.

The Guild record book for the period from 1915 to 1926 has not been found. We will, therefore, be unable to give much detail of the activities for this period.

We have mentioned the Clintonville Branch of the Guild. We should also mention that during his ministry in North Haven, Mr. Lewis conducted many services in the Clintonville Chapel, as need arose and opportunity permitted. This was particularly true during some of the Lenten seasons, when arrangements were made for a weekly evening service. On many occasions the organist and some of the members of St. John's choir, accompanied Mr. Lewis to provide leadership for the musical portion of the service.

During the years prior to 1919 the attendance at the annual parish meeting had decreased to a small number, perhaps seven in 1915-16, to twelve in 1917-18. The seven were the two wardens, clerk, treasurer, and two or three

vestrymen. The additional five were mostly from young, newly elected members of the parish. At this time, 1919, it was decided to increase the vestry to twelve, and the additional members elected were chosen from those attending the parish meeting. Thus a future vestry meeting would be in effect equal to a parish meeting. This did not hold true for long. A change had been made in the Diocesan Canons and women had become eligible for membership in the parish corporation. At this same meeting ten women made application for membership and were elected. One of these ten, Miss Anna L. Goodyear, is actively participating in the 200th anniversary of the parish in 1959.

In the years 1918-1923 inclusive, death claimed many members of St. John's. We do not have space to list all of them, but four were so outstanding in their leadership in and influence on the life of the parish that mention should be made of them.

Mrs. Harriet (Rufus) Pierpont was active in and an officer of the earliest organization of the parish women. She continued her activity with each succeeding group, and maintained her interest in the parish activities throughout her life.

Mrs. Jennie (Reuben) Harrison was particularly active in the Ladies Guild, and many times served as President.

Herbert P. Smith was a man most interested in the activities of the parish and for many years a member of the vestry and a superintendent of the Sunday School.

Frank L. Stiles, in his younger days a member of the choir, and active in other parish activities, in later years was a vestryman and a trustee for some of the Trust Funds. At his death the parish received another \$5000 trust fund.

We should note here that during his ministry in North Haven, The Rev. Mr. Lewis was active not only in parish work, but also in most of the public and civic activities of the town, and particularly in Masonic work. His numerous activities carried beyond the town into Diocese and state. As a result of this he became widely known, and it was only to be expected that larger and wealthier parishes would be seeking his services. On December 3d, 1923 a special parish meeting received and accepted the resignation of Mr.

Lewis, releasing him that he might accept a call to St. Michael's Parish in Naugatuck.

During the 160 years prior to 1923 the parish had often seen an individual year draw to a close with parish affairs in a troubled and uncertain condition. At times the future had appeared very dark, and continued existence had occasionally been almost impossible. In contrast, December 1923 was a very calm period. A slowly growing parish was united and working. There was a small debt, but not enough to be worrisome. The rector was leaving at the end of the year, but many rectors had left in the past, this should present no major problem. On the whole the outlook for St. John's, as the year came to an end, was pleasant and optimistic.





1924-1959

This final chapter might well be entitled "History in the Making", for we are all participating in it through our daily activities. The story of most of these years is well within the memory of the majority of the parishioners. For this reason it seems to us unnecessary to record in this present book, the detailed account that has been necessary in the proceeding chapters.

At the annual meeting on January 14th, 1924, a Board of Trustees was established. A previous attempt was made in 1923, but the procedure was faulty, and required the further action in 1924. Starting with unallocated trust funds, this board was to eventually take over the administration of all trust funds, replacing the previous system where an individual trustee was appointed over each fund as it came into existence.

The vestry had given consideration to the question of a new rector, and at a meeting on March 17th, presented the name of The Rev. Arthur Griffin of Canaan, Conn. The parish voted to extend a call to Mr. Griffin, but at a meeting on April 12th, the parish learned that Mr. Griffin had declined the call. The name of The Rev. Harry W. Perkins was then placed before the meeting. As the ballot taken resulted in a tie, Mr. Perkins was eliminated from further consideration. Discussion resulted in a decision to consider the matter of a new rector at an adjourned meeting to be held on April 28th. At this meeting the vestry had no new names to offer. What had appeared (in December) to be only a somewhat routine procedure, was now



becoming a major problem.

A month later Mr. H. F. Potter reported to the vestry that there was a very highly recommended young priest, teaching two days a week at The Berkeley Divinity School in Middletown. This young man was desirous of entering into parochial work, preferably in a parish of such size that he could fulfill the duties of rector, and also continue two days of teaching at Berkeley. St. John's was a parish in this category, and at a meeting on June 5th it was voted to "extend a call to The Rev. Percy Linwood Urban of 420 West Walnut Lane, Germantown, Philadelphia, Pennsylvania, to fill the vacancy as rector of the parish, his salary to be \$2000. a year and the use of the rectory." Mr. Urban accepted the call, the starting date to be September 1st, 1924. This was to develop into a rectorship lasting over seventeen years.

An important event during Mr. Urban's rectorship was the rebuilding of the chancel and the addition of the sanctuary. This work was accomplished with the help of memorials, either gifts of money for construction or specific items to be installed, such as altar, reredos, choir stalls, etc. When completed it was truly a memorial chancel.

Another building addition was made possible through the generosity of Mrs. Edwin S. Mansfield. This applied to the parish house, and resulted in the enlarging and remodeling of the kitchen. This change provided adequate facilities for taking care of the customary Shrove Tuesday hash and pancake supper, the Lenten suppers, other small suppers and sales, etc. The growth of the community and parish, and the expanding use of the automobile as a quick and convenient method of transportation, had led to larger attendance at sales and suppers, particularly the Christmas sale, which could no longer successfully be handled in the Parish House. It became necessary to hold this event elsewhere, and for many years the Guild rented the larger space available at the Congregational Church. Still later when the sale came to be known as a bazaar or fair, it was returned to Memorial Hall, and then to the Firehouse auditorium.

About 1926 a new organization came into being. The Girls Friendly Society at St. John's replaced the discontinued Junior Auxiliary. The Guild records make note of the assistance given by this new group of young girls and teen-agers at the time of the Christmas sale, and at suppers. The parish records make note of its help in other fields and many remember well that the long continued success was due to the personality and love of Mrs. Percy L. Urban.

On May 27th, 1929 a group of eighteen of the younger women of the parish met to discuss the possibility of forming an organization to meet in the evening. Several of the women were working during the day and could not attend regular Guild meetings, and others were from the younger married group who also found afternoon meetings difficult. A committee discussed the plan with the rector, and after conferences that included the rector, the Guild, and the committee, it was agreed that the organization should be established. Meetings were held in June, but it was not until the meeting on July 8th that the name "Evening Auxiliary" was adopted. The Guild remained the main working group with the new organization assisting. The younger women took over the fancy work table at the Christmas sale, helped at other things, and ran occasional suppers or sales of their own. With these two groups the women could choose the one where they could be most active. Some retained membership in both organizations. It was to be several years before the Guild, weakened in active membership by death and the passage of time, became the secondary organization with the Evening Auxiliary becoming the chief working group.

It is interesting to note that the Guild records no longer have reference to work being done for the hospitals and missions. What references are made speak only of money contributions.

During the period from September 1924 to March 1932, death claimed many of the parish, some had a great influence on, or active leadership in the parish life. It seems most proper to mention:

Mary Jeannette Smith, active in the Ladies Guild, and

organist.

Mary Dickerman Stiles, a large contributor to the Memorial Chancel and the donor of the Stiles Hospital Fund.

Mary A. B. Doolittle, an active worker in and generous contributor to the parish.

Hubert F. Potter, Vestryman for many years, Junior Warden 1895 to 1900, Senior Warden from 1900 till his death in 1931.

Hobart Blakeslee, Vestryman for many years, Junior Warden from 1901 till his death in 1925.

Edwin H. Pardee, many years service as Vestryman, Clerk and Junior Warden. One of our largest trust funds was established by him.

Anson B. Clinton, Organist, Vestryman, Clerk, Junior Warden.

Frederick H. Stiles, Organist.

We have said little about the music for most of the period from 1870 on. In October 1870 Mr. Stiles, at the age of eighteen, became the organist at St. John's. He played until April 1874 when he transferred to another church and Mr. Clinton became the organist at St. John's. For ten of the sixty-two years (1870-1932) we have found no definite record, but for forty-four of the remaining fifty-two years, one or the other of these two men was the organist at St. John's. In addition Mr. Clinton served for many years on the music committee, a committee not favored by many clergy, but which nevertheless did much to help maintain the musical reputation of the parish for many years. During these sixty-two years the choir took various forms, – quartet, double quartet, mixed chorus, boy choir and mixed volunteer choir. In several years the volunteer choir was augmented by a paid quartet of soloists, and frequently the organist expended more for the soloists than the entire amount appropriated by the parish for music. Under the influence of these two men the ability of the choir and the quality of the music far exceeded that found in most churches of comparative size, and equaled that found in many larger churches.

The music for the Christmas and Easter services was quite elaborate. Frequently a complete cantata was presented for the evening service. They carried on in a most effective manner the traditions already established by Titus Frost, Zophar Jacobs, and Ezra Stiles.

These men were both members of St. John's, and continually strove for higher standards of music for the church. They did more than that, for, working in close cooperation, they were the dominating influence on the musical life of the community. In addition to St. John's, there were many years when one or the other was organist at the Congregational Church. During these sixty-two years many public musical events took place (concerts, minstrel shows, light operas, etc.) for the benefit of church or some civic organization, or as part of a public celebration. Few of these events were produced without the active participation of one or both of these men. Their passing was a loss for both church and community.

The 1930s were the years of the great financial depression in the country.

This general financial crisis had an effect on St. John's, as it had on all organizations. There were days when coal bills could not be paid, when there were no funds to pay the rector's salary, and times when the threat of closing the doors of St. John's became very real. In spite of the "hard times," sufficient money came into St. John's treasury to permit the continuance of the regular program, and allowed for a little expansion. This continuance was due largely to the benefactions of certain individuals who expressed their gratitude for personal prosperity during the times of hardship with generous offerings.

In 1933 a Young Peoples Fellowship group was formed under the supervision of two of the married couples of the parish. This developed into a very active group. In 1935 or 1936 this work received additional assistance, through the help of some of the Berkeley students. This aid was made possible due to the fact that in 1928 Berkeley Divinity School was transferred from Middletown to New Haven. As time passed, the closer geographical connection was in some degree responsible for the increasing demands

of the School on our rector's time, but it also made possible an increasing spirit of cooperation between the two units. This cooperation has grown until it occupies an important place in the life of St. John's.

In 1934 the parish celebrated its 175th anniversary. There were special services, participated in by the bishop, former clergy, and former members of the choir. There was also an exhibition of historical parish documents and pictures, and miscellaneous articles at some time connected with the parish life; a reception, a pageant, and the raising of an anniversary fund.

In 1939 a social organization was formed in the parish that was known as the 1939ers. The figure was adopted as the name not only because of the date, but also because 19 and 39 were the age limits of the group. Other notable events of 1939 included the resignation of Mr. William P. Leete as treasurer, after thirty-five years' service, and his election to the position of Warden which he continued to hold until his death; the arising of the question of organ repair; and the problem of heating. A drive was started to raise funds for the last two items. The organ project developed in 1940 into a contract to change the organ action from pneumatic to electric with necessary repairs being made at the same time. The heating question was more involved and resulted in a survey and plans by a heating engineer. Authorization for the signing of a contract for this work was not voted until the annual meeting in 1941.

In 1941 the increasing demands on the rector's time by Berkeley reached the point where they were requesting his full time services. In August 1941, after due consideration, the rector presented his resignation to the parish, to become effective September 30th. The resignation was most regretfully accepted, and a committee presented to a special parish meeting the name of The Rev. Philip P. Kierstead. The meeting unanimously voted to extend a call to The Rev. Mr. Kierstead to become rector of St. John's at a salary of \$2000. and the use of the rectory.

It was reported to the annual meeting in January 1942

that Mr. Kierstead had accepted the call to St. John's. A committee was appointed to see that the rectory was re-decorated and put in good condition prior to his arrival.

To insure continuity of some phases of the parish life, we are making note of the following:

The Ladies Guild lost many active members, some by death, others moved elsewhere, and a few were forced into retirement by advancing years. As a result of this the Evening Auxiliary, now known as the Evening Guild, gradually became the main working group. By the later 1930s it was the Evening Guild that was planning and running the Christmas sale, and much of the other activity, with the Afternoon Guild assisting.

In the musical life a change was necessitated by the death of Mr. Stiles in 1932. A short time later Mr. David A. North became the organist, and remained for five or six years. After a vacation of two years, Mr. North again accepted the position in 1941, and remained for fifteen years. The association of choir and director was an enviable one and Mr. North's resignation was received with great regret.

In 1939 and 1940 there was some discussion of plans to bring the vestry to a more active participation in the parish work. Mr. Urban left before these plans could be established. The same result was accomplished in 1943 when the parish voted to adopt a rotating system for the vestry, whereby four new members were elected each year, to replace four who were retiring. This kept a constant vestry of twelve members. In 1946 women were elected to the vestry for the first time in the history of the parish. The first two were Miss Anna L. Goodyear and Miss Florence Blakeslee. Since that date women have been represented.

By 1940 some housing developments were in progress, bringing new people into town. War restrictions stopped work on these, but enough new people had moved in to make some increase in the parish enrollment. Following the war there was a boom in housing projects and the percentage of Episcopalians in this influx of new residents brought a big increase to the parish. Many of these new people

were transient in the sense that they remained in town only a short time, roughly from one to four years. A brief table will show the effect on the parish:

			Church School	
	Families	Communicants	Off. and Teach.	Pupils
1933	140	224	12	75
1943	160	259	11	60
1948	189	294	13	139
1954	316	494	16	221

Mr. Kierstead came to North Haven in the early days of World War II. At first this had little effect on parochial work. There was soon a change in this situation. The constant call for men to serve in the armed services, became a steady drain on the parish. The 19-39ers lost so many active members that the organization ceased to exist. Then restrictions began to take effect. Restrictions on gasoline caused difficulties in transportation; on fuel oil necessitated fewer meetings, and lowered temperatures at the meetings and services held; on building materials resulted in delays in making needed repairs; on flour and other foods lowered both quality and quantity of the supply for sales and suppers.

It was a difficult time for both rector and parish. In times of fear, anxiety, and stress there is a tendency for people to turn to God for help and strength. As the tensions of the times brought this to pass in St. John's, the religious feeling became more vital, filled with a deeper significance. This perhaps accounted for the progress made in the field of week day religious education, and for the organization of the Altar Guild in 1945.

In 1948 a group of young women formed an organization called the Junior Women. Some members of this new venture were from outside the parish. They assisted in parish work and their annual project was a Valentine card party which was very successful. After a few years withdrawal of non-parochial members, the transfer of others to the Evening Guild and the departure of some to other localities so weakened the group that the remainder voted to disband.

Following the war it became possible to take care of repair work, and to begin plans for the future. The parish house was definitely inadequate, and when in 1947 the parish received a \$10,000. bequest from the estate of Celia Mansfield, it was voted that this should be set aside as the start of a Parish House Expansion Fund.

At the annual meeting in 1950 a planning committee was authorized to consider the parish house situation and report to a parish meeting. Before this committee could organize and start work, the rector received a call from a larger parish, and at a special meeting held on March 26th, 1950, his resignation from St. John's was presented. The resignation was accepted, and a committee appointed to look for a new rector.

During Mr. Kierstead's rectorship his salary had been gradually increased to \$3300. During the same period the parish had also gradually assumed responsibility for heat and all utilities. This provided the basis for the action of the special parish meeting that voted to extend a call to The Rev. A. Rees Hay to become the next rector of St. John's at a salary of \$3300. per year, plus the use of the rectory with heat and all utilities. To complete the record regarding the rector's salary, it was increased annually, beginning in 1953, until it reached the sum of \$5000. To this was added a car allowance of \$500.

In 1951 the question of an addition to the parish house was again considered. Some immediate action seemed necessary, both because of need, and because the Korean situation appeared to indicate the restoration of restrictions on numerous items. Plans were made and adopted, construction started, and in 1952 the addition was dedicated.

During this period (1950-57) St. John's received an increasing amount of assistance from Berkeley students, one of whom, Robert D. Terhune, Jr., was a member of St. John's, and one of the two St. John's men to enter the ministry during the past fifty years. The other member is The Rev. Percy Linwood Urban, Jr.

World War II (a truly global conflict) and the Korean War, supplemented by fast air transportation, and almost instantaneous radio communication, had proved that the

United States was no longer an isolated nation. In a similar, but much smaller way, St. John's was no longer a small isolated country parish, but a neighbor to parishes all over the world. This was startlingly demonstrated when the appeal for aid for Hungarian refugees, created by the student revolt against Russian oppression, was received. The Rev. Mr. Hay has kindly given us a report of facts taken from his personal records. Unfortunately we do not have space for his entire article, but we quote the essential facts.

"The Rector of St. John's read a telegram received from the Acting Governor of Connecticut asking that churches throughout the state sponsor a Hungarian family. Little did anyone realize the far reaching consequence of the offering made that Sunday morning. It began with an amount of \$1200. but it was to end in over \$5000. and involved St. John's Parish in a resettlement program which was to receive national recognition. It was not just that St. John's provided for thirty Hungarians, took them into their homes as members of their families, but St. John's was involved in the whole Hungarian program. Most significant was the school run by the students and faculty of Yale University in St. John's Parish House, where for months the Hungarian Refugees in the New Haven area, as well as those in the parish, came to learn English. It made no difference that these educators were not Episcopalians, it was a Christian cause.

"Each of the thirty refugees taken in by St. John's Parish was provided, not just the necessary clothes and money, but they were taken in by a family who were to act as their own family in this country. This concern and love still continues, even though each Hungarian is well settled in college or in a job. It would be impossible to list all who served so faithfully.

"St. John's is proud to have had this part in what Vice President Nixon called, 'One of the most significant events in the history of mankind'. "

In 1956 plans were devised for remodeling and expanding the physical plant, the first stage being the interior of the church. The following major changes have been

accomplished: the wooden floor was removed and replaced by a solid floor to allow for the installation of radiant heat; new pews were installed; the gallery was removed; the two original doors between nave and vestibule were blocked up and replaced by a center and two side doors. In the vestibule the gallery stairs were removed and the doorway blocked up; the cloak room and the janitor's closet were removed; and the original heavy doors were discarded and replaced with lighter, modern ones.

In the fall of 1958 a magazine published an article which, in brief, spoke of how Americans traveled to Europe to see and enthuse over their old buildings, and then returning home destroyed or modernized America's old buildings. It has been so with St. John's. The steeple was changed to accommodate the bell in 1851, with subsequent minor changes since. The high pulpit was destroyed and the east wall altered to install a recessed chancel in 1859. In 1869 a larger recess chancel and an organ chamber were added, and the old pews with the little doors were removed to make way for a more modern type. In 1928 the Sanctuary was made possible by extending a part of the east wall, and finally the recent changes. In 1959 little remains of the original building but the west wall and part of both the north and south walls.

On June 2nd, 1957 The Rev. Mr. Hay presented his resignation, to become effective July 1st. The parish accepted the resignation, and elected a committee to search for a new rector. The search covered most of Connecticut and spread out into several other states. It resulted in a report to a special parish meeting on October 17th 1957, recommending the calling of The Rev. Joseph Trexler Urban to be the next rector of St. John's. The parish accepted the report and voted to extend a call to the Rev. Mr. Urban. He accepted the call and came to North Haven in time to begin his rectorship by officiating at the services on Sunday, December 8th, 1957. During 1958 he has become well established in the parish, which in January 1959, is looking forward to his presiding over the celebration of its two hundredth anniversary.

God has been good to St. John's Parish. The high hopes

of the founders have been realized beyond their greatest expectations. Future history will continue to have the progress and spiritual growth recorded in glowing terms in His name.



BIBLIOGRAPHY

While parochial records of various kinds have provided the basic information for this history, a study of the following sources has produced much in the way of corroborative evidence, and additional pertinent data. Their assistance is gratefully acknowledged.

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Sketches of Church Life in Colonial Connecticut by Lucy Cushing Jarvis
The Literary Diary of Ezra Stiles
History of Christ Church, West Haven 1723-1945
New Haven Genealogical Magazine by Donald Lines Jacobus
Anniversary Sermon by The Rev. Cuthbert Barclay and numerous Diocesan Journals

APPENDIX
UNION PARISH OF 1740

Founding members and the ministerial rate they assessed themselves:

Thomas Ives	1 lb.
North Ingham	10 s.
Ebenezer Blakeslee	10 s.
Enos Smith	10 s.
Aron Tuttle	10 s.
Isaac Dayton	10 s.
John Mackey	10 s.
Wm. Walter	10 s.
Thomas Watson	1 lb.
Matthew Bellamy	15 s.
John Bellamy	10 s.

Later additions to membership were:

Samuel Brockett	Abraham Blakeslee
John Parker	Matthew Blakeslee
Laurence C. Clinton	John Bassett
Samuel Allen	Titus Brockett
Daniel Finch	David Brockett
John Williams	Henry Bates
Caleb Munson	L. Nathan Taylor
John Ward	Enos Abernathy
Merrick Ward	Able Thompson
John Peck, Jr.	Samuel Wooding
David Cook	

Signers of "SUBSCRIPTION"

Ebenezer Blakeslee	Benjamin Barnes
Edward Little	Gershom Barnes
Daniel Fince	Benjamin Smith
Matthew Blakeslee	Reuben Bachelor
Ebenezer Blakeslee, Jr.	Jude Cooper
Abraham Seely	Aaron Tuttle
Abraham Blakeslee	Wm. Sanford
Daniel Fince, Jr.	Samuel Pierpont
Zophar Blakeslee	Simon Tuttle
Oliver Blakeslee	James Pane
John Winston	Amos Allen
Samuel Brockett	John Clenon
Joel Blakeslee	John Robenson
Samuel Mix	Nathaniel Tuttle
Stephen Mix	Timothy Shattuck
Gershom Todd	Samuel Little
John Blakeslee	Amos Frost
Ashbel Stiles	Titus Frost
Mecca Potter	Titus Barnes
Wm. Walter	Isaiah Blakeslee
Thomas Walter	Abraham Gilbord
John Spencer	George Mix

Contributors toward the purchase of the bell.
The names preceded by an * are Congregationalists.

Ezra Stiles	Isaac L. Stiles	Elias Cooper
*Chauncey Blakeslee	*John H. Mansfield	*Guy Pierpont
Orrin Mansfield	John Ireland	*Harvey T. Dayton
*Amasa Thorpe	*Orson Cowles	*Jesse Bassett
*Lyman F. Bassett	*Paterson Bassett (1)	*Jason Dickerman
*Betsy Gilbert	*Elvira C. Tuttle (2)	*Elam W. Hale
*Henry M. Bradley	Rufus Pierpont	*Ithamar Tuttle
Harvey Stiles	Alfred Doolittle	Evelyn Blakeslee
Oswin H. Doolittle	David Blakeslee	*Amos Tuttle
Mrs. Eunice Stiles	*Frederick Barnes	Isaac Bassett
*Jude B. Smith	Ebenezer Pierpont	*Bernard Hartley
Zerah Blakeslee	*Merritt Barnes	J. W. & P. Hull
*Henry B. Fowler	*Eleazer Warner	Jared Pierpont
*Henry Bradley	Daniel Pierpont	*Lyman Smith 2d
*Alfred Linsley	*Horatio N. Warner	George Munson
*John Beach	Solomon Blakeslee	Edwin L. Mansfield
*Manning E. Bassett	*Caleb Todd	Willis Jacobs
*Henry M. Blakeslee	Elias Pierpont	Joseph Sackett
Harriet Pierpont	*Byard Barnes	*Jared Bassett
Jonathan H. Dayton	Mrs. Isaac Stiles	*Jane Ives
Henry H. Stiles	Sterling Bradley	Justus F. Brockett
Emily Dayton	*Willis Tuttle	*John Todd
Mrs. Sarah Heaton	Charles Smith	*D. Clinton & Son
*Ebenezer Smith	*David Smith	*John F. Bronson
*Dennis Thorpe	Mrs. Sally Blakeslee	*Jesse Clinton
*Rufus Bradley	Merit Clinton	Richard Blakeslee
*Charles Redfield	Jesse M. Mansfield	*Elihu Dickerman
Mrs. Jared Mansfield	R. F. Stillman	Philemon Pierpont
Susan Cheney	*Samuel Smith	*John Denham

(1) Should be Anson Bassett
(2) Should be Elizur C. Tuttle

List as given by Mr. Lusk including notations.

Dates where given are those for time of election
of office or termination thereof.

Senior Wardens

Ebenezer Blakeslee	1759-60	Ezra Stiles	1882-83
Samuel Pierpont	(1761-63	Isaac L. Stiles	1884-July 1, 1895
	(1774	Joseph Pierpont	(Sept. 5, 1895-
	(1776		(1899
	(1786-1820	Hubert F. Potter	(1900-
Abraham Blakeslee	(1764-73		(June 21, 1931
	(1775	Charles Heaton	1932-53
	(1777-85	H. Nelson Stiles	1954-56
Isaac C. Stiles	1821-29	Warren E. Brockett	1957-59
Elisaph Hull	1830-31		
Isaac Stiles	1832-39		
Chauncey B. Foote	1840		
Evelyn Blakeslee	1841-81		

Honorary Warden - Joseph Pierpont 1933-34

Warden Emeritus - William P. Leete 1954

Junior Wardens

Matthew Blakeslee	1759-60	Stephen C. Gilbert	1842-44
Abraham Blakeslee	(1761-63	Ezra Stiles	1845-81
	(1774	Bennett Todd	1883-84
	(1776	Joseph Pierpont	1885-Sept.5, 1895
Samuel Pierpont	1764-73	Hubert F. Potter	Sept. 5, 1895-1899
	(1775	Frank L. Stiles	1900
	(1777-85	Hobart Blakeslee	1901-1925 (June 3)
Zophar Blakeslee	1786-97	Edwin H. Pardee	1926-29
Abraham Blakeslee, Jr.	(1798-	Anson B. Clinton	1930
	(1814	Charles Heaton	1931
Isaac C. Stiles	1815-20	D. C. Allen	1932-38
Philemon Blakeslee	1821-29	Wm. P. Leete	1939-53
Isaac Stiles	(1830-31	Harry G. Wiberg	1954
	(1841	Robert Holzberg	1955-56
Elisaph Hull	1832-33	Edward Helbig	1957-59
Evelyn Blakeslee	(1834-40		
	(1882		

Note. The early records lead to much confusion regarding the title of clerk. There are notations indicating a parish clerk, a prudential committee clerk, and a reading clerk. In addition there is the title of assistant clerk. At times the records show more than one clerk serving over a designated period, without showing the specific duties of each. We have tried to list them in their proper categories, but a percentage of error is almost certain, and we can only guarantee that the names listed are on record as having served as clerk or assistant clerk in some one of the three capacities.

<u>Clerk (Parish)</u>		<u>Clerk (Prudential Com.)</u>	
Oliver Blakeslee	1759-1761	Oliver Blakeslee	1784-1793
Zophar Blakeslee	1762-1785	Isaac C. Stiles	1794-1822
Joseph Pierpont, Esq.	1786-1822	From 1823 see parish clerk	
Isaac Stiles	1823-1839		
Evelyn Blakeslee	1840		
Rufus Pierpont	1841-42	<u>Assistant Clerk</u>	
Ezra Stiles	1843-1874	(<u>Prudential Com.</u>)	
O. Sherwood Todd	1875-1889		
Nathaniel D. Forbes	1890-Sept 1897	Abraham Blakeslee	1789
Wm. P. Leete	Oct. 1897-1898		
Harry C. Beers	1899-1906		
Anson B. Clinton	1907	<u>Assistant Clerk</u>	
Marcus D. Marks	1908-1911	(<u>Probably for reading</u>)	
Homer L. Hoadley	1912		
Edwin H. Pardee	1913-1925	Samuel Mix	1770
Charles L. Heaton	1926-1930	Capt. Joseph Pierpont	1773-1785
H. Nelson Stiles	1931-1959	Edward Blakeslee	1786
		Solomon Blakeslee	1787
		Oliver Blakeslee	1788-1791
		Isaac C. Stiles	1794-1798
			1815-1817
		John Beach	1818
		Elmon Blakeslee	1821
		Elias Pierpont	1822
		Horace Stiles	1825, 1828, 1830

Note: There are several years missing in this group. No names were listed for these years. The position may have been filled by the person filling the position in the year proceeding.

<u>Reading Clerks</u>		<u>Assistant Clerk</u>	
Elias Pierpont	1825, 1828, 1829, 1830		
Charles K. Shipman	1829-1831		
Horace Stiles	1829, 1831-1838	Miss Evelyn Mansfield	1951-1957
Evelyn Blakeslee	1832-1834	Joseph Granniss	1952, 1954-59-

The annual election of the parish tax collector and the executive members of the prudential committee originated in 1784. The office of tax collector was abolished in 1837 when the parish had decided to discontinue the effort to finance by taxation. The prudential committee ceased to exist when the parish returned to the Episcopal system of wardens and vestry in 1841.

Tax Collector

Benjamin Pierpont	1784	Daniel Pierpont	1799, 1810
Abraham Blakeslee	1785	James Heaton	1801
Joseph Pierpont, Jr.	1786-87	Eliada Pierpont	1802
Samuel Mix, Jr.		Isaac Blakeslee	1804
Apr. 1788-Sept. 1788		Barzalel Dayton	1805
Isaac C. Stiles (Sept. 1788),	1803	Philemon Pierpont	1806, 1816
For N. Haven (Apr. 1789)		Zophar Jacobs	1807
Ezra Kimberly (Sept. 1788)		Elisaph Hull	1808, 1819-20
for Hamden (Apr. 1789)		Zerah Blakeslee	1809
Titus Frost (Apr. 1789 to		Parly Blakeslee	1812
for No. Haven Dec. 1789)		Zerah Todd	1813
Joseph Gilbert (Apr. 1789 to		Richard Blakeslee	1814
for Hamden Dec. 1789)		Isaac Stiles	1815, 1836
Josiah Thomas, No. H. 1789 (Dec)		Oliver Todd	1817
Levi Bradley, Hamden 1789 "		Axel Pierpont	1818
Benjamin Pierpont, Jr. 1790		Butler Sackett	1821
John G. Tuttle 1791		Rozell Todd	1822
Isaac Sackett 1792		Edward Blakeslee	1823
Philemon Blakeslee		Horace Stiles	1824
1793, 1800, 1826		Elias Pierpont	1825
Samuel Sackett, Jr. Dec. 1794 to		Levi Cooper	1827
(Apr. 1795, 1795)		Levi Beigelow	1828
Leme Brooks, Apr. to Dec. 1795)		Evelyn Blakeslee	1829
Ebenezer Pierpont 1796, 1811		Ezra Stiles	1830
Cooper Blakeslee 1797		Jared Mansfield	1831
Ebenezer A. Webb 1798		Arza Andrews	1832-33
		Capt. David Blakeslee	1834

Elected Executive Board of Prudential Committee

Samuel Sackett	1784-1791
Seth Todd	1784-1785
Joel Blakeslee	1784-1787, 1790-91
Richard Brockett	1786-1788
Oliver Blakeslee	1788-1792
Joel Bradley	1788-1789
Alvan Bradley	1789

Titus Frost	1789-1795
Zophar Blakeslee	1789-1795
Joseph Gilbert	1789
John G. Tuttle	1792-1794
Isaac C. Stiles	1792-1795
Benjamin Pierpont, Jr.	1796-1818
Josiah Thomas	1796
Abraham Blakeslee	1796-1812
Joseph Pierpont, Jr.	1797-1805
Philemon Blakeslee	1806-1818
Elisaph Hull	1813-1821
Philemon Pierpont	1819-1821
Perla Blakeslee	1819-1821
Daniel Pierpont	1822-1835
James Heaton	1822-1838, 1840
Isaac Stiles	1822-1835
Cephas Clark	1836-1838
Levi L. Bigelow	1836-1838
Chauncey Foote	1839
Horace Stiles	1839
Philemon Blakeslee, Jr.	1839
David Blakeslee	1840
Stephen C. Gilbert	1840

Vestrymen

Abraham Blakeslee (1)	1759-1760
Zophar Blakeslee	1759-1761
Capt. Barnes	1759-1761
Samuel Mix	1761-1764, 1768-69, 1771, 1777-1782, 1784, 1788
John Blakeslee	1762
Ashbel Stiles	1762-63
Matthew Blakeslee	1763-68
Ebenezer Blakeslee	1764
Simon Tuttle	1765-67, 1770-73
Abraham Sieley	1765-67
Oliver Blakeslee	1768-69, 1773-76, -778, -786-88
Joel Blakeslee	1769, 1777-79, 1782-87, 1790-93
Timothy Shattock	1770-71
Hopestill Critenden	1770
Joseph Pierpont	1772
Walter Munson	1772, 1775-76, 1778, 1782
James Heaton	1773-79
Zuer Brddley	1774
Samuel Butler	1777, 1779
Lemuel Bradley	1777

Richard Brockett	1779, 1782-84, 1789-93
Capt. Benjamin Brooks	1780-1783
Titus Frost	1780-84, 1789
Jonah Todd	1782
Samuel Sackett	1783-87, 1790-93
Timothy Fowler	1783
John Tuttle	1783, 1794
Seth Todd	1785-88
Alven Bradley	1786-88
Joel Bradley	1788-89
William Crane	1789, 1794
Abraham Blakeslee (2)	1794-97
Samuel Sackett, Jr.	1794-97
Capt. Lemma Brooks	1796-98
Isaac Blakeslee	1798
Capt. Jonathan Dayton	1798

No vestry elected from 1798 until 1841 except for the year 1835 when James Heaton, Daniel Pierpont and Cephas Clark are listed.

David Blakeslee	1841-46, 1855-56, 1865-67
David Pierpont	1841
Evelyn Blakeslee	1841-42
Hervey Stiles	1842-45, 1862
William Hull	1843
Willis Cooper	1844-46
Isaac L. Stiles	1846-48, 1854, 1862, 1877, 1882-83
Rufus Pierpont	1847-53
Philemon Blakeslee	1847
Justus F. Brockett	1848-51, 1865-67
Henry H. Stiles	1849-50, 1869-72, 1876, 1878
Willis Jacobs	1851-54
Joshua G. Bailey	1852-54, 1857-61
Bennett Todd	1855-57, 1864, 1879-83, 1887
Willis H. Bradley	1835-1857
Stephen C. Gilbert	1858, 1860, 1868, 1879-1881
Henry I. Pardee	1858
George Munson	1859, 1861-62
Samuel Sackett	1859-61
Levi L. Bigelow	1863-64
Edwin L. Mansfield	1863-64, 1868
Vernon C. Stiles	1864
N. W. Potwin	1865-67, 1875
Joseph E. Bishop	1868-72
Samuel F. Potter	1873-74
Thomas McCabe	1873-74, 1876, 1885-86
Isaac B. Hinman	1873-75

Isaac E. Mansfield	1876-78	
Joseph Pierpont	1877-78, 1884, 1900-03	
Frank L. Stiles	1879-81, 1895 (Sept.)-1899, 1901-1922	
Hubert F. Potter	1882-1895 (Sept.)	
Maltby Fowler	1884-98	
Hobart Blakeslee	1888-1900	
Edwin H. Pardee	1889-1925	
Nathaniel D. Forbes	1889-93	
Romanta T. Linsley	1890	
H. P. Smith	1894-1923	
Charles W. Dudley	1899-1902, 1920-1926	
Anson B. Clinton	1903-1929	
Reuben Harrison	1904-1908	
Henry Hull	1905-06	
Irving H. Mansfield	1905-07	
Marcus D. Marks	1907-46	
Arthur M. Stiles	1909-15	
Walter H. Bishop	1909-19	
D. C. Allen	1916-31	
Ralph Blakeslee	1919-25	
H. Nelson Stiles	1919-42	
Walter F. Potter	1919-43	
H. Wilson Clinton	1919-42	
George N. Blakeslee	1919-45	
Warren Brockett	1931-46, 1948-51	
Robert Holzberg	1939-46, 1948-50, 1953-54	
Alex Schneider	1943-47, 1950-52, 1956-58	Rotating Ves-
Harry G. Wiberg	1923-38, 1945-47, 1949-51	try started in
Charles L. Heaton	1924-30	1943
William S. Stiles	1927-44	
Dr. S. P. Taylor	1930-45	
Edward A. Ives	1930-39	
Waldo S. Blakeslee	1930-42	
Harold I. Shaw	1932-48	
George Wiberg	1939-45, 1947, 50	
Henry Ware Jones, Jr.	1940-44, 1946-49, 1951-52	
Robert Terhune	1943-45, 1950-52, 1954-56	
Spencer Hiltz	1944-46, 1950-52	
Percy Granniss	1945-47, 1951-53	
Robert W. Young	1946-48	
Anna Goodyear	1946-48	First women elected
Florence Blakeslee	1946-48	to Vestry in 1946
Anders Rosenbeck	1947-49, 1952	
Frederick W. Gaisford	1947-49	
Sterling Taylor, Jr.	1947-49	
Mabel Ives	1948-50	
Dr. Eugene Blake	1948-50, 1952-54	

Edward Helbig	1949-51
Katherine Sutorius	1949-51
Joseph Granniss	1949-51, 1953-57
Joanne Stiles	1950-51
Mary Birdsall	1951-53
J. Hunter Le Sueur	1951-53
Mrs. John Phelps	1952-55
Milton Morris	1952-53
Marion Taylor	1952-54
Horace Potter	1953-55
Thomas Buchan	1953-55
Henry Sargent	1953-57
Ralph Earle	1953-56, 1959-
Russell Goering	1954-56
Amy Granniss	1954-56
Bruce Baptie	1955-57
Mrs. J. S. Sutherland	1955-57
William Barger	1955-58
Margaret Carrington	1956-58
Dr. Donald Meyer	1956-58
Esther Potter	1957-59
Marvin Peterson	1957-59
Charles Dayton	1957-59
Robert Muller	1957-59
Mrs. Leroy Wetmore	1958-
George Jeannotte	1958-
George Singer	1958-
Derwent Thompson	1958-
Elsie Pirovane	1959-
John Fink	1959-
Robert Taylor	1959-
Donald Allen	1959-

Treasurers

There is no record of any Treasurer until the year 1822.

Isaac Stiles	1822-39, 1841	
Jared Mansfield	1840	During the first years
Rufus Pierpont	1842, 1854-55	of the monthly collections
Isaac L. Stiles	1843-44-45	at morning service, the
Charles D. Heaton	1846	offerings were handled by
Bennett Todd	1847	a separate treasurer ---
Henry H. Stiles	1848, 1851-53	Everlin Blakeslee
	1856-62	
Philemon Hull	1849-50	
Justus F. Brockett	1863-72	

Isaac E. Mansfield	1873	
Joseph E. Bishop	1874-79	
Romanta T. Linsley	1880-1902	
William P. Leete	1903-1938	<u>Asst. Treas.</u>
Harry G. Wiberg	1939-1944	
Paul Sutorius	1945-1959-	Robert Holzberg 1945-50
		Robert Prisley 1951
		J. Hunter Le Sueur 1952-1955
		William Vezina 1956
		Russell Goering 1957-1959-





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